

THE
Shepheards Kalender :

Newly Augmented and Corrected.



LONDON,

Printed by Robert Ibbifson, And are to bee sold by
Francis Grove near the Sarazens-head on Snow-
Hill, without Newgate. MDCLVI.

THE Shepherds' Calendar :



Printed by Robert Taylor, and are to be sold by
Francis George near the Stationers-head on Snow-

Hill, without Newgate. MDCCLXXI.

The Shepherd's Calendar (1771)

The Shepherds Kalender.



Here beginneth the Prologue.



His Book (gentle Reader) was first corruptly printed in *France*, and after that at the cost and charges of *Richard Pinson* newly translated and reprinted, although not so faithfully as the Original Copy required. Therefore it is once again over-seen and perused, that the same may be at length correspondent to the Authors minde, and very profitable for the Reader, because this Book doth teach many things, that we be bound to learn and know on pain of everlasting death, as the Laws of God sheweth us how we may know to keep his Commandements, and to know the remedies to withstand deadly sin, there be many men and women think themselves wise, and know and learn many things, but that they bee bound to learn and know that they know not.

As first, the Ten Commandements of God, and the Five Commandements of the Church, That every Creature that purposes to be saved, should learn and know, and have them as perfect as their Pater-noster. You people, how will you confess you, and if you break any of the Ten Commandements, and you know not them? Truly there is but a few that know them; therefore yee that do not know them, do your diligence to learn them; for yee be bound to learn them as well as to learn your Pater-noster. For how can you keep our Lords Commandements and yee know them not? And yee be bound to break not one of them on pain of Damnation, for and if thou breakest one thou breakest all. Offend the Law in one point, and offend it in all; for if thou break one thou dost not Gods bidding, for he biddeth thee break none. And all that yee do in this World here, if it be not of God, or in God, or for God, all is in vain; you should not occupy your self in vain matters, but in reading of good Books; for vanity engendereth vain thoughts, and destroyeth devotion in man. What need have we to study on a thing that is naught? Study on your Sin, and what Grace by God in you is wrought. Also in this Book is many more matters, look in the Table following.



The Table of the Kalendar of Shepheards.

This is the Table of this present Book of the Shepheards Kalendar, drawn out of French into English, with many more godly editions than be Chaptered, newly put thereto,



First the Prologue of the Author, that saith that every man may live lxxiv. years at the least, and they that die before that term, it is by evill government, and by violence, or outrage of themselves in their youth. Cap. primo

The second Prologue of the great Master Shepheard, that proveth true by good argument all that the first Shepheard saith. cap. 2.

Also a Kalendar with the figures of every Saint that is hallowed in the year, in the which is the figures, the hours, and the moments, and the new Moones. cap. 3.

The Table of the moveable feasts, with the compound manuall, cap. 4.

The Table to know and understand every day what sign the Moon is in. cap. 5.

Also in the figure of the eclipse of the Sun and the Moon, the days, hours, and moments, cap. 6.

The Trees and branches of vertues and vices. cap. 7.

The pains of hell, and how they be ordained for every deadly sin, which is shewed by figures. cap. 8.

The garden and field of all vertues, sheweth a man how he should know whether he be in the state of the grace of God or not. cap. 9.

A noble declaration of the seven principall petitions of the Pater noster, and also the *Ave Maria*: of the three salutations of which the Angell Gabriell made the first, the second was made by Saint Elizabeth, and the third maketh our Mother holy Church. cap. 10.

Also the Credo in English of the 12. articles of our faith. cap. 11.

Also the ten Commandements in English, and the five commandements of the Church Catholike. cap. 12.

Also a figure of a man in a shippe that sheweth the unstableness of this transitory world. cap. 13.

Also to teach a man to know the field of vertues. cap. 14.

Also a shepheards ballad, that sheweth his frailty. cap. 15.

Also a ballad of a woman shepheard, that profitech greatly. cap. 16.

Also a ballad of death, that biddeth a man beware in time. cap. 17.

Also the ten commandements of the devill, and the reward that they shall have that keep them. cap. 18.

Another ballad that Saint John sheweth in the apocalypse, of the black Horse that death rideth upon. cap. 19.

The Table.

A Ballad how Princes and States should govern them. Chapter 20.

The trees and branches of vertues and vices with the seven vertues against the seven deadly sins. c. 21.

Also a figure that sheweth how the twelve signes reign in mans body, and which be good, and which be bad. c. 22.

A picture of the phisnomy of mans body, and sheweth in what parts the seven Planets hath domination in man. c. 23.

And after the number of the Bones in Mans body followeth a Picture that sheweth of all the Veins in the body, and how to be let blood in them. c. 24.

To know whether a man be like to be sick or no, and to heal them that be sick. c. 25.

And also here sheweth of the replexion of evil humors; and also for to cleanse them. c. 26.

Also how men should govern them in the four quarters of the year. c. 27.

Also how men should do when Physick doth fail them for health of body and soul, made in a Ballad Royal. c. 28.

Also to shew men what is good for the brain, the eyes, the throat, the breast, the heart and stomach, properly declared. c. 29.

Also the contrary, to shew what is evil for the brain, the eyes, the throat, the breast, the heart and stomach, following by and by. And a good drink for the pestilence. c. 30.

Also of the four Elements, and the similitude of the Earth, and how every Planet is one above another, and which be masculine and feminine. c. 31.

A crafty figure of the world, with the twelve signs going about, and also of the movings of the Heavens with the Planets. c. 32.

Also of the equinoctial and the Zodiack which is in their heaven, which containeth the firmament and all under it with a picture of a Spire. c. 33.

Of Solstitium of Summer, Solstitium of Winter, with a figure of the Zodiack. c. 34.

Of the rising and descending of the signs in the Horizon: c. 35.

And also of the division of the earth, and the regions, with a picture of the mobile. c. 36.

Of the variation that is in many habitations and regions of the earth. c. 37.

Also of the twelve stars fixed, that sheweth what shall happen unto them that are born under them. c. 38.

Also a figure of the twelve hours, as much in earth as in heaven. c. 39.

Also pictures of the seven Planets, to know in what hour they do reign the day and night, and telleth which be bad and which be good, and sheweth how the children shall be disposed that shall be born under them. c. 40.

Also pictures of the four complexions, to shew and know the condition of each complexion, and to know by a mans colour what he is of any of all four, and how he is disposed of nature. c. 41.

The Table.

Also here followeth the judgement of the mans face and body, as *Aristotle* wrote to King *Alexander*, the condition of man, and the properties in the visages of man, but by the grace of God, good conditions, grace, praier, fastings, and blessings, these five withstand unkindly condition. c.42

Also a picture of the Pomyaw, that sheweth a man to know every hour of the night what is a Clock, before midnight and after. c.43

Also then follow pictures of the impressions of the air, of the flying dragon and the leaping kiddes, the way to *S. James*, and the seven starres, of the burning Pillar, and of the fiery Spear, and of the flaming bushes or trees, that other while faileth, and the flying starre, and the blazing starres, and of five-tailed stars, and of the bearded starre, with the Epitaph of a Thunderbolt. c.44

Also how the Moon changeth twelve times in the year, so likewise mans conditions change twelve times in the year. c.45

Of the commodities of the twelve months in the year, with the twelve ages of man. c.46

Of an assault against a Snail. c.47

Also followeth the meditation of the passion of our Lord Jesus Christ, that Shepherds and simple people ought to have in hearing of their divine service. c.48

The saying of the dead man. c.49

How every man and woman ought to cease of their sins at the sounding of a dreadful horn. c.50

To know the fortunes and destinies of a man born under the twelve signs, after *Ptolomeus* Prince of Astronomy. c.51

Also followeth the twelve months, with the pictures of the twelve signs, that sheweth the fortunes of men and women that are born under them, so that they know in what month and day they were born. c.52

Also here telleth of the ten Christian Nations, that is to say, to shew the certain points that much Heathen people do beleieve of their faith, but not in all, and therefore we begin first with our faith. c.53

Also followeth a few Proverbs, c.54

The Authors Ballad. c.55

Also good drink for the Pestilence, which is not chaptered.

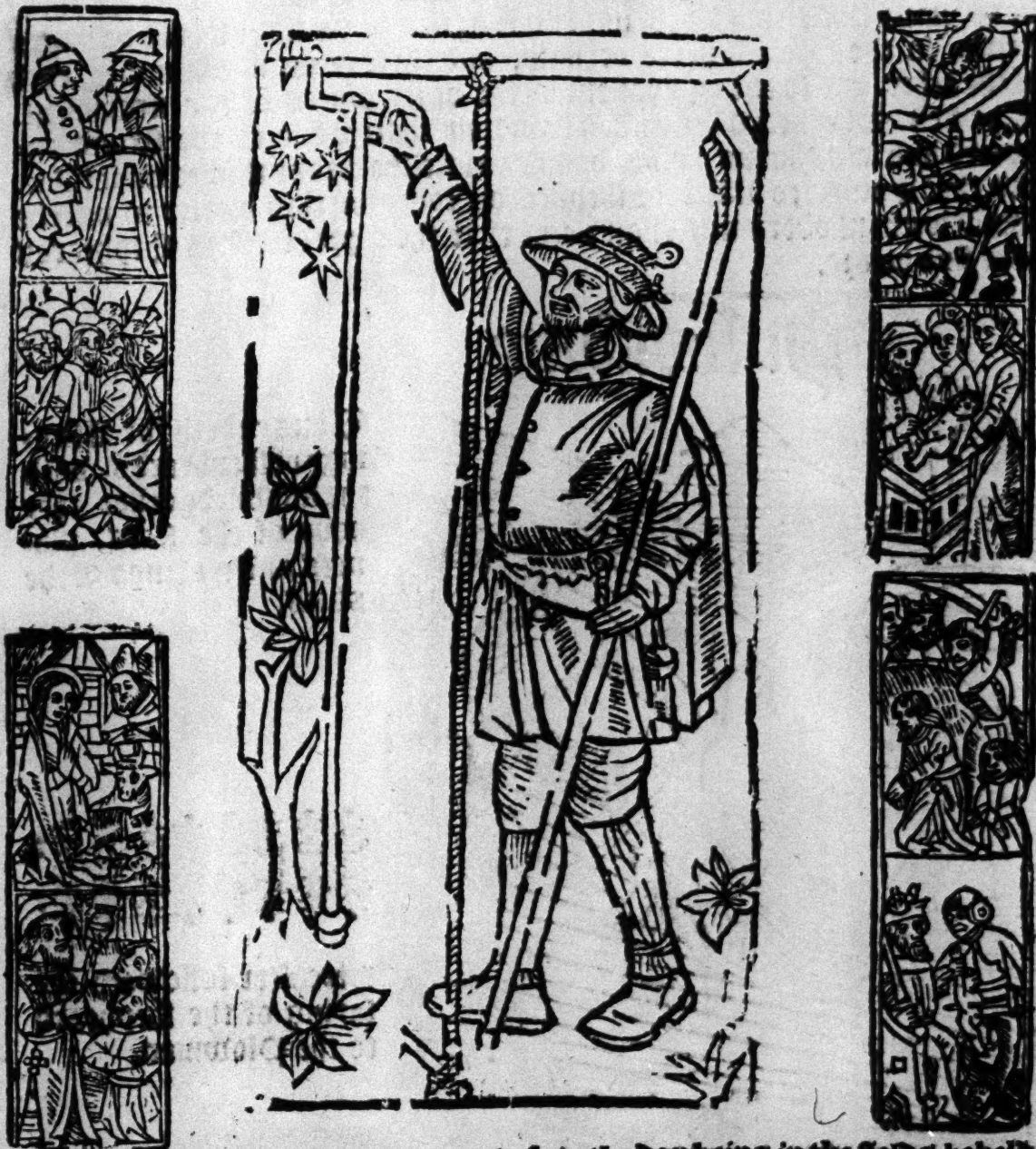
Thus endeth the Table of the present Book.

The Shepheards Kalender.

The art science, and practice of the great Kalender of Shepheards, by example right fertile, and profitable unto all manner of people, and easie to be understood by mans wit, with diuers additions newly adioyned thereto, as hereafter followeth.

CHAP. I.

A great question asked between the Shepheards touching the stars, and an answer made to the same question.



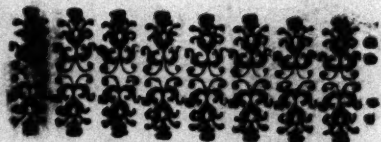
The Shepheards in a morning before the day being in the fields, beheld the firmament that was filled full of stars, one amongst the other said to his fellow, I demand of thee how many stars be on the twelve parts

The Shepheards Kalender.

of the Zodiack that is under one signi only. The other shepheard answered and said, let be found a peece of land in a plain Country, as upon the plain of Salisbury, and that the said peece of land be xl miles long, and xxiii. miles broad. After that, take great long nailes with great broad heads, as the nailes be that are made for cart-wheeles, as many as shall suffice for the said peece of land, and let the said nailes be stricken unto the head, in the said peece of land, four fingers distant one from another, till that the peece of land be covered over from one side to the other: I say that there be as many stars contained under one signe only as there should be nailes struck in the foresaid peece of land, and there is as many under each of the other, and to the equipollent by the other places of the firmament. The first Shepheard demanded how wilt thou prove it: the second answered and said, that no man is bound nor tied to prove things impossible, and that it ought to suffice for shepheards touching this matter to beleve simply without overmuch enquirie, of that their predecessors shepheards have said before.



Thus endeth the Astrology of shepheards, with the knowledge that they have of the stars, planets, and movings of the skies.



Hereafter followeth the laying of the shepheard to the plowman.

The

The Shepheards Kalender.

How Plow men should doe.



Iers goe thou to plow and take with thee thy wife,
Delve and dray, sow barley, wheat, and rie,
Of one make ten, this is perfect life,
As saith Aristotle in his Philosophy.
Thou need not study to know Astrologie
For if the weather be not to thy pleasure.
Thank ever God, of his divine ordinance.

Thus endeth the Plowman.



The Author.



I At the end of this book
Who so list for to look,
Therein he shall see,
A ballad that saith this.
He that many bookes reads,
Cunning shall he be,
Wisdom is soon caught,
In many leaues it is sought,
And some doth it find.
But sloth that no book bought,
For reason takes no thought,
His thurst comes behind.
And many one doth say,
That Clerks ne tell may,
What shall befall.
They that this doe report,
Be of the peevish sort,
That little good can at all,
They know that drink doth slake the thirst,
And when their eyes is full of dust,
Yet may they sit and shale peason,
For and Clerkes shew them books of cunning,
They bid them lay them up a sunning,
Unto another season.

And

The Shepheards Kalender.

And if we speak of Astronomie,
They will say it is a great lye,
For they ken no other reason :
But all that knoweth good and better,
As gentlemen that loveth Sweet and Sweeter,
Wisdom with them is not geason.

The Prologue of the Author that put this Book in writing.



Here before time there was a Shepheard keeping Sheep in the fields, which was no Clerk, nor had no understanding of the literal sence, nor of no manner of Scripture, nor writing, but of his Natural wit and understanding said; howbeit though living and dying be all at the pleasure of Almighty GOD, yet man may live by the course of Nature lxxii. years or more. This was his reason. And he saith, as much time as a man hath to grow in beauty, length, breadth, and

The Shepheards Kalender.

and strength, so much time hath he to wax old and feeble to his end: But the term to grow in beauty, height and strength, is xxxvi. yer, and the term to wax old, feeble, and weak, and turn to the earth ward, which is in all together lxxii. year. that he ought to live by course of nature. And they that dye before this time, often it is by violence and outrage Done to their complexion and nature. But they that live above this term, is by good regiment and enforcements, after the which a man hath governed himself. To this purpose of living and dying, the said Shepheard saith, the thing that we desire most in this world, is to live long, and the thing that wee most fear, is to dye soon: thus he travailed his understanding, and made great diligence to know and to do things possible and requisite for to live long whole, and ioyfully, which this present compost and Kalender of Shepheards sheweth and teacheth. Wherefore we will shew you of the bodie's celestiall, and of their nature and movings: and this present book is named the compost, for it comprehendeth fully all the compost, and moze, for the daies, hours, and moments, and the new Moons, and the Eclipse of the Sunne and the Moon, and the signs that the Moon is in every day, and this book was made for them that be no Clarks: to bring them to great understanding.

He said also that the desire to live long was in his soul, the which alway lasteth. wherefore hee would that his desire was accomplished after death as afoze. He said, with the soul dieth not, and in her is the desire to live long, it should be an infallible pain, not to live after death, as afoze, for he that lieth not after his corporal death, shall not have that that he hath desired, that is to wit, to live long, & should abide in eternal pain if his desire were not accomplished. So concluded the said Shepheard necessary things for him and other to know, and do that which appertaineth to live after death, as afoze. And truth it is, that he which lieth but the life of this world only, though hee lived an hundred year, he lived not properly long: but he should live long, that at the end of this present life should begin the life eternal, that is to say, the life everlasting in heaven. So a man ought to perfect his life in this world corporally, that he may live spiritually without end. For as hee said, one shall live everlasting without dying, and when he hath the perdurable life, hee shall be perfect. And also by this point, and none otherwise, shall be accomplished the desire of long living in this world. The foresaid Shepheard also knowledged, that the life of this world was soon past and gone, wherefore this Shepheard thought that lxxii. years in this vale of wretched misery is but a little and a small term of life to the everlasting, the which never shall have ending. And therefore he saith he that offereth himself here to live vertuously in this world, after this life he shall receive the sweet life that is sure and lasteth ever without end. For though a man lived here an C. yer and moze, it is but a little term to the life to come. Therefore saith this Shepheard, I will live soberly with

The Shepherds Kalender.

with these small temporal goods that Iesus hath lent me, and ever to exile the desire of worldly riches and worldly worship. For they that labour for it, and have love to their goods, and vain worships, oft it parteth man from the heavenly treasure. It shutteth mans heart, that God may not enter, and buildeth man a place of no rest in the low land of darknesse.

CHAP. II.

Hereafter followeth another Prologue of the Master Shepherd, that sheweth and proveth the Authors Prologue true, that is before rehearsed, and so the shepherds dispute one with another, but this that followeth, the Master shepherd saith to the other, of the division of this Kalender.



Here beginneth the Master Shepherd.

It is to be understood, that there be in the year four quarters, that are called Ver, Aestas, Autumnus, and Hyems. These be the four seasons of the year, as Prime-time is the Spring of the year, as February, March, and April, these three months.

The

The Shepheards Kalender.

Then commeth Summer, as May, June, and July : and these three months ebery beare, grain, and tree is in his kind, & in his most strength and fairnesse, even at the highest.

Then commeth Autumne, as August, September, and October, then all these fruits waxe ripe, and be gathered and housed.

Then commeth November, December, and January, and these three months be the Winter, the time of little profit. We Shepheards say that the age of man is lxxii. years, and that we liken but to one whole year, for evermore we take six years to ebery month, as January, or February & so forth : for as the year chaungeth by the twelbe months, into twelbe sundry mann ers, so doth a man change himself twelbe times in his life by twelbe ages, and ebery age lasteth six year, if so be that he live to lxxii. for three times six maketh eighteen, and six times six maketh xxxvi. And then is man at the best, and also at the highest, and twelbe times six maketh lxxii. and that is the age of a man.

Thus must ye reckon for ebery month six year or else it may be understood by the four quarters and seasons of the year: So man is divided into four parts, as to youth, strength, wisdom, and age : He to be xviii. year yong, xviii. year strong, xviii. year in wisdom, and the fourth xviii. year to go to the full age of lxxii.

And now to shew you how man changeth xii. times, as the xii months do.

Take the first six year of January, the which is for no vertue nor strength, in that season nothing on the earth groweth. So man after he is bozn, till he be six year of age, is without wit, strength, or cunning, and may do nothing that profiteth.

Then commeth February, and then the days begin to wax in length, and the Sunne more hotter, then the fields begin to waxe green : So the other six years till he come to twelve, the child beginneth to grow bigger, & serbe, and learn such as is taught him.

Then commeth March, in the which the laborer soweth the earth, & planteth trees, & edifieth houses: the child in these six years wareth big to learn doctrin & science, and to be fair & honest, for then he is xviii. years of age.

Then commeth Aprill, that the earth and the trees are covered in green and flowers, and in ebery part goods increase abundantly : then commeth the child to gather the sweet flowers of hardinesse, but then beware that the cold winds & stormes of vices beat not down the flowers of good manners, that he should bring man to honor, for then he is xxiii. year old.

Then commeth May, that is both fair and pleasant, for then birds sing in woods and forrests night and day, the Sunne shineth hot: and as then is man most ioyfull and pleasant, and of libeliter strength, and seeketh plaies, sports, and lusty pastime, for then he is full xxx years.

The Shepherds Kalender.

Then cometh June, and then is the sunne highest in his meridional, he may ascend no higher in his station, his glimering golden beams ripen the corn; and when a man is xxxvi. year, he may ascend no more, for then hath nature given him beauty and strength at the full, and ripeneth the seeds of perfect understanding.

Then cometh July, that our fruits been set a sunning, and our corn a hardning, but then the Sun beginneth a little for to descend downward; so man then goeth from youth toward age, and beginneth to acquaint him with sadness, for then he is xlii. year.

After that then cometh August, then we gather in our corn, and also the fruits of the earth; and then doth man his diligence to gather for to find himself withall, in the time that he may neither get nor win, and then after that vi. yeers, is he xlviii. year old.

Then cometh September, that homes be made, and the fruits of trees be gathered. And then therewithall he doth freshly beginne to garnish his house and make provision of needfull things for to live in winter, which draweth very neer and then is man in his most ioyful & courageous estate, prosperous in wisdom, purposing to gather, and keep as much as should be sufficient for him in his old age, when he may gather no more, and these six yeers maketh him liii. yeers.

And then cometh October, that all is into the foresaid house gathered but corn, and also other maner fruits; And also the labourer soweth new seeds in the earth, for the yeer to come. And then he that soweth nought shall nought gather. And then in these other six yeers, a man shall take himself unto God for to do penance & good works, and then the benefits the yeer after his death he may gather, and have spiritual profit, and then is man full in the term lx. year.

Then cometh November, that the days are very short, and the sun in manner giveth little heat, & the trees lose their leaves. The fields that were green look hoar and gray. When all manner of herbs be hidde in the ground, and then appeareth no flowers: And then winter is come that a man hath understanding of age, and hath lost his kindly heat & strength: His teeth begin to rot, and also to chatter, and then hath he no more hope of long life, but desireth to come to the life everlasting, and these six for this month maketh him lxi. and six yeers.

Then cometh December, full of cold, with frost and snow, with great winds and stormy weather, that a man may not labour nor nought do: the sun is then at the lowest that it may descend, then the trees & the earth is hid in snow, then is it good to hold them nigh the fire, & to spend the goods that they gathered in summer: for then beginneth mans hair to grow white & gray, & his body crooked & feeble, & then he loseth the perfect understanding, and that six yeers maketh him full lxxii. year, and if he live any more, it is by his good guiding and dieting in his youth. Howbeit, it is possible that

The Shepheards Kalender.

that a man may liue till he be an hundred yers of age, but there are but few that come thereto.

Wherefore I Shepheard said mozeouer, that of liuing or dying the heavenly bodys may stirre a man both to good and evill without doubt of a surety: but yet may a man withstand it by his own free will, to do what he will himself good or bad evermore. Above the which inclination is the might and will of God, that longeth the life of man by his goodnesse, or to take it short by his iustice.

Wherefore we will shew you of the bodys celestiaall, and of the nature and movings: and this present book is named the Compost, for it comprehendeth fully all the compost and moze, for the days, hours, & moments, and the new Moons, and the eclipse of the Sun and Moon, and of the sign that the Moon is in every day, and this book was made for them that are no Clerks, to bring them to great understanding.

And this Kalender is divided into five parts.

The first, of our signs of the compost and the Kalender.

The second is, the tree of vices with the paines of hell.

The third is, the way of health of man: the tree of vertues.

The fourth is physick and governance of health.

The fift is, Astrology and physnomy, for to understand many deceivings, and which they be by likelihood, the which by nature are inclined and can do them, as you shall read ere you come to the end.

For to have the Shepheards understanding of their Kalender, ye should understand that the year is the measure of the time that the sunne passeth the twelve signs, returning to his first point, & is divided into the twelve months.

As January, February, March, and so forth to December.

So the sunne in these twelve months passeth by twelve signs one time.

The days of his entring into the signs in the Kalender, and the days also when he parteth the year, as the xii. months into lii. weeks, three hundred sixty and five days, and when by sext is, it is threescore and vi. one day, is xxiij. hours, every hour lx minutes. After these divisions ye must understand for every year three things.

The first speaketh of the Golden number.

The second of the letter Dominicall

And the third is the letter tabular, in the which lyeth all the chief knowledge of this Kalender, for the which letter and number to understand all that they would, whether it be past or to come, ye shall put three figures after the Kalender, of the which the first shall shew the value and declaration of the two other, and it is to be understood that in four years, there is one Bysect, the which hath one day moze than the other, and also hath two letters Dominicals signed in one of the foresaid figures, and changeth the

The Shepherds Kalender.

the latter Day of S. Matthew, the which is vigill, and is put with the Day upon one letter by himself.

Also the letters Ferials of this Kalender, be to be understood as they of the other kalenders, before the which are the numbers, and the other three after the letters ferials. First, for because the letters descendeth low, is the golden number above the day of the new Moon. And the which to be the hour and moments of the said month: which when they are in service before noon of the day above there. And when they are black service for afternoon of the same day in the places of the number, betokeneth that number where it is. The naturall day is to be understood from midnight to midnight xxiiij. houres, and shall serve the said numbers for the letters ferials, xix. yeer complete from the year that this Kalender was made one thousand four hundred fourscore and seventeen, unto the yeer one thousand five hundred and sixteen. In the which yeer shall begin all to serve this golden number, and the other numbers after the letters ferials, all in the manner as they be before for the other six yeers.

And all the remnant of the compost, and of the kalender is perpetual for the golden number, so shall they be xxxviii. yeers, of the which yeers, one thousand four hundred fourscore & seventeen is the first. The feasts of the kalender are in their daies, of the which the solennall are in red & storied in the unity, nigh the which unity in the end of the bodles, above every day is one letter of the A. b. c. for to understand in what sign the Moon is in that day. And yet the said letters and the rubric, for the which shall be one figure before the kalender, which shall shew how they should understand it. This yeer of this present kalender, which began to have course the first day of January. M. LXXX. xviij. In the which raigneth for the golden number sixteen. The letter dominical A. The letter tabular f. and b. In the first lines, and their figures nearest the golden number lvi. the yeer of this kalender.

To know the letter Dominical by the verse underneath.

Filius esto dei calum bonus accipe gratis.

Or by these other verses here following.

*Fructus alit Canos el gelica bellica danos.
El genitir bona dat Finis amara cadat.
Dat floris anni caler ejus gaudia busti,
Cambit edens griffo boabel dicens fiat agur.*

For to set the month.

A, dam, de, ge, bat, er, go, ci, phos, a, dri, phos.

For

The Shepherds Kalender.

For the golden number, and the new Moon.

Ter, nus, un, din, nod, octo, sex, quinque, tred. ambo, be, cem, dur, Septem.
quin, quar, tus, doc, io, ta, no, vem, bi, quar.

An ingenious practice or Compost of Shepherds.

Newly and subtilly shepherds have found a short practice for to know the golden number, the letter dominicall, & the tabular letters, as ensueth, the which for subtilty is difficult to be understood, if first it be not shewed by such as understand it well, but as to this it behoveth not to tarry & trouble, for cause of the figures that ensigneth and sheweth how to find and know the said practice.

Finis canos agur ejus bona fructus,
Dicens anni & bellica grisso dant amara
El cambet gaudir dat alit fiet color
Genitrix danos boabel flores cadat gelica
Edens busti.

Four secrets of the Compost of Shepherds.

Mobilis alta dies C, currens aureus octo
Sexdeno cum D, non erit inferior
B, Veneris sancta, sed quinq. tred. ambo Maria,
Nec erit in toto dicens similis simul octo.

The manner to know the festival daies on the hand, and on what dayes they bee.

Who so will know on his hand when the holy days falleth, take heed of the same letters. A. b. c. d. e. f. g. The days of the week bee vii. one for Sunday, and for the other days vi. Put them in the ioynts of the left hand on the fingers, and with the right hand they ought to be marked for the more certainty. A. b. c. on the back of the hand, and g. above, d. e. f. within the hand, Then ye ought to know at what place every month should be. A little after dam of g. b. E. g. c. bee on the month of the little finger. f. a. on the leach finger. February and March on the leach finger together. April on g. May on b. June on the middle finger above e. July upon g. and August upon c. September upon f. October on a. of the fourth finger. Then November above d. and December above f. of the little finger. And thus the twelve months be set on the fingers.

After, by an pen, cru, luy, the Embye dayes be set truly.

The Shepherds Kalender.

In each of these two lines here under, be as many sillables as there be festivall days in the yeer, and every day ought to be set on the joynts of the left hand as is shewed here in this present book.

January.

Cir, o, la, nus, e, pi, lu, fe, la, nus, et, heu, fe, man, mar, an.
 Dis, ca, fab, ag, bu, cen, ti, pau, lum, tul, ag, que, ba, tilde.

February.

Bre, pur, blas, et, a, ue, fe, bu, o, sco, la, si, ca, ba, lent.
 Jul, con, um, ge, tur, cum, pe, tro, math, so, ci, e, tur.

March.

Mo, sed, mar, ci, us, bal, to, duth, kes, con, gre, go, ri, um, bo.
 Bat, ed, ward, cuth, be, ue, ca, pe, ma, ri, am, ge, ni, tri, cem.

Aprill.

Gil, gip, ric, et, am, bro, si, i, dat, a, pil, le, on, eu, fe, ti, bur, ci.
 Post, al, phe, fe, sta, ge, or, mar, ci, que, vi, ta, lis.

May.

Phi, li, cruc, may, i, un, la, tin, nic, gor, de, ne, re, i, que,
 Post, e, a, don, se, qui, tur, post, fal, phe, fest, ta, ger, ad, en, pe, que.

June.

Nic, mar, in, bo, ni, fa, med, co, lum, bar, ba, ci, ba, vi, ti.
 Bo, mar, marg, ed, ward, si, mil, la, ba, el, io, le, on, pe, pau.

July.

Ser, ni, tul, mar, ti, ni, tho, mo, que, fra, be, dic, ti, luth, un, ken.
 Ar, nulf, marg, prar, mag, ap, crif, ia, an, dor, sam, sun, ob, gre.

August.

De, steph, aug, gust, tranf, do, ci, ro, lau, ti, bur, ri, ip, on.
 Bump, ta, sit, a, mag, ni, bar, tho, lo, ruff, ag, io, von, fel, on, cut.

September.

E, gis, sep, cup, bert, ha, bet, nat, gort, gon, pro, thi, que, curt.
 Lam, ber, ti, quo, math, ma, mar, se, cle, fer, cup, da, con, mich, ier.

October.

Rem, le, o, fran, ci, si, mar, tunc, dig, er, a, ni, a, ed.
 Post, lu, cas, tu, in, de, ro, ma, cris, pi, ni, si, no, nis, quon.

November.

Om, nis, tunc, sanc, ti, le, o, mar, ti, bi, ci, a, ni, a, ed.
 Pre, te, cle, gri, ka, li, ni, a, que, sat, an.

December.


E, le, gi, bar, ba, ni, co, con, cep, et, lu, ce, i, al, ma.
 O, sa, pi, en, que, tho, mas, pro, pe, nat, steph, io, tho, me, si.

How

The Shepheards Kalender.

How every month praiseth it self of some
good property.

January.



Take me to be called Janivere, (nells,
In my time is great stormes of cold=
For unto me no month of the year
May compare, if I advance me doubtlesse;
For in my time was (as clarks do expresse)
Circumcised the Lord omnipotent,
And adored by kings of the Orient.


February.

I am February the most hardy,
In my season, the pure mother Virginal
Offered her sonne in the Temple truly,
Making to God a present speciall
Of Jesus Christ the king of kings all,
Between the arms of the Bishop Simeon;
To whom pray we to have his remission.

March.

March am I called in noblenesse flourishing,
Which among months, am of great Nobles;
For in my time all the fruits do bud and spring,
To the service of man in great largesse,
And Lent is in me, the time of holiness,
That every man ought to have repentance
Of his sins done by long continuance.

April.



Among all months I am lusty April,
Fresh and wholesome unto each creature,
And in my time the dulcet drops distill,
Called Chastall, as Poets put in Scripture,
Causing all stones the longer to endure,
In my time was the resurrection
Of God and man, by Divine election.

May.

Of all the months in the year I am king,
Flourishing in beauty excellently,
For in my time in vertue is all thing,
Fields and Meads spread most beautiously,
And birds sing with right sweet harmony,
Reioycing lovers, with hot love all indued
With fragrant flowers all about renewed.

June

The Shepherds Kalender.

June.



Who of my season taketh right good heed,
Ought not at all my name to adnuil.
For in my time, for all the commons weed,
From sheep is shorn all the flesh and wool,
And had in merchandise by great ships full,
Over the sea; wherefore we ought to pray
Unto our Lord, and thank him night and day.

July.



If that my time were passed all aright,
Among all months I am one of the chief.
For I enripe through my great force and might,
Fruits of the earth to man and beasts relief,
Feeding horses, kine, muttons, and strong beef,
With other properties that I could tell,
But I must passe, I may no longer dwell.

August.



I am named the hot month of August,
For redolent heat of Phoebus brightnesse,
In my time each man ought for to have lust
To labour in harvest, with great businesse,
To reap and sheef, eschewing idlenesse,
And rise early with great diligence,
Thanking our Lord of his great providence.

September.



Who can my name perfectly remember,
With the commodities of my season,
Ought of right to call me September,
Plenteous of goods by all manner of reason,
As wheat, rie, oats, beans, fitches and peason,
Of which fruit every man ought to have in store,
To live directly, and thank the Lord therefore.

October.



Among the other October I bight,
Friend unto Wintners naturally,
And in my time Bacchus is ready dight,
All manner of wine to presse and clarify,
Of which is sacred, as we see daily,
The blessed body of Christ in sign of his blood,
Which is our hope, reflection and food.

November.

November

The Shepheards Kalender.

November.

I November will not abide behind,
To shew my kindly worthinesse and ure,
For in my time the blastes of the wind
Abateth leaves, and sheddeth their verdure
Wherefore every prudent creature
Ought for to live right as they should dy.
For all things in me taketh end naturally.

December.

December every man doth me call,
In whose time the mother inviolate
Delivered was in an old Ore stall,
Of Iesu Christ Gods own Son incarnate,
Wherefore I think me the most fortunate
Of all the other, to whom pray we then
That we may come unto his blisse, Amen.

The beginnings and ends of the four seasons
of the year.

The first Prime time that thus doth begin,
From mid february unto mid May;
And from mid May, Summer is entred in,
To mid August, and then is Harbest day,
And from that time winter entreth alway
On Saint Clements day, who so taketh heed,
And mid february it fadeeth indeed.

Thus endeth the praise of the xii. months, with
the beginnings and endings of the four quarters
And after followeth the figure for to know in
what sign the Moon is every day.



The



The Shepheards Kalender.

This figure is for to know in what signe the moon is every day, and the declaration is of the letters of the sign of the Kalender here= after following.

	i	ii	iii	iiii	v	vi	vii	viii	ix	x	xi	xii	xiii	xiv	xv	xvi	xvii	xviii	xix
Aries	p	n	c	b	l	9	f	h	z	p	e	u	m	a	s	i	8	q	f
Aries	z	o	d	u	m	a	s	i	8	q	f	r	n	b	t	k	9	r	g
Aries	8	p	e	r	a	b	t	k	9	r	g	p	o	c	b	l	a	c	h
Taurus	9	q	f	p	o	c	b	l	a	c	h	z	p	d	u	m	b	s	i
Taurus	a	v	g	z	p	d	u	m	b	s	i	8	q	e	r	n	c	t	k
Gemini	b	t	k	a	s	i	8	q	e	r	n	c	t	k	9	r	g	p	o
Gemini	c	g	i	9	r	g	p	o	d	b	l	a	c	h	z	p	e	u	m
Cancer	d	t	k	a	s	i	8	q	e	r	n	c	t	k	9	r	g	p	o
Cancer	e	b	l	a	c	h	z	p	d	u	m	b	s	i	8	q	e	r	n
Leo	f	u	m	c	t	k	9	r	g	p	o	d	b	l	a	c	h	z	p
Leo	g	r	n	d	b	k	a	s	i	8	q	e	r	n	c	t	k	9	r
Leo	h	p	o	e	u	l	b	s	i	8	q	e	r	n	c	t	k	9	r
Virgo	i	z	p	e	r	a	b	t	k	9	r	g	p	o	c	b	l	a	c
Virgo	k	a	s	i	8	q	e	r	n	c	t	k	9	r	g	p	o	c	b
Libra	l	a	c	h	z	p	d	u	m	b	s	i	8	q	e	r	n	c	t
Libra	m	a	s	i	8	q	e	r	n	c	t	k	9	r	g	p	o	c	b
Scorpio	n	b	t	k	a	s	i	8	q	e	r	n	c	t	k	9	r	g	p
Scorpio	o	r	g	p	o	d	b	l	a	c	h	z	p	d	u	m	b	s	i
Sagittarius	p	d	u	m	b	s	i	8	q	e	r	n	c	t	k	9	r	g	p
Sagittarius	q	e	r	n	c	t	k	9	r	g	p	o	d	b	l	a	c	h	z
Sagittarius	r	g	p	o	d	b	l	a	c	h	z	p	e	b	m	b	s	i	8
Capricornus	s	i	8	q	e	r	n	c	t	k	9	r	g	p	o	d	b	l	a
Capricornus	t	k	9	r	g	p	o	d	b	l	a	c	h	z	p	e	b	m	b
Aquarius	u	l	b	s	i	8	q	e	r	n	c	t	k	9	r	g	p	o	d
Pisces	v	l	a	c	h	z	p	d	u	m	b	s	i	8	q	e	r	n	c
Pisces	w	m	b	t	k	a	s	i	8	q	e	r	n	c	t	k	9	r	g
Pisces	x	n	c	b	l	9	f	h	z	p	e	u	m	a	s	i	8	q	f

By this figure here abobe, a man may know in what sign the moon is every day, and the declaration is of the A.b.c. letters that are in the kalender at the ends of the lines, and be named the letters of the signs, wherefore mark well first the letter of the Kalender, on the day that yee would have, then look out the said Letter in the figure here abobe, in the line belowing under the Golden number that turneth.

Then

The Shepheards Kalender.

Then look at the head of the lines, whereas as is written the names of the signs, and it that beholdeth directly owerthwart the figure to the said letters is it that the Moon is in that day. And like as one golden number for a year, so the said line under the golden number serbeth alone for the same year, as in the year of his Kalender, we have xvi. for the golden number the line under xvi. serbeth all the said year, and when we have xvii. the line under xvii shall serbe to the year that xvii is for the golden number, and so forth of the other.



T coelum signis præfurgens est duodenis,
 Sic hominis corpus assimilatur eis,
 Nam caput & facies, Aries sibi gaudet habere,
 Gutturis & colli jus tibi Taure detur,
 Brachia cum manibus Geminis sunt apta decenter,
 Naturam Cancræ pectoris aula gerit:
 At Leo vult stomachum, renes sibi vindicat idem,
 Sed intestinis Virgo præesse petit,
 Ambas Libra nates, ambas sibi vindicat hancas,
 Scorpio vult anum, vultque pudenda sibi,
 Inde Sagittarius is coxis vult dominari,
 Amborum genuum vim Capricornus habet,
 Regnat in Aquario crurium vis apta decenter,
 Piscibus & demum congrua planta pedum.

Saturnus niger. Iupiter viridis. Mars rubeus est. Sol croceus. Venus albus. Mercurius & Luna varii sunt; dum quisquis regnat nascitur puer sic coloratus.

The declaration of the Latine here above.

That is to say, that the twelue signs have dominion ober the body of man, diuided by the parts, as the signs diuide the firmament, and ebery sign beholdeth and governeth the parts of the body, so as it is said abobe, and afterward shall be shewed by figures, and is declared moze plainly and faithfully. Such like of Planets is said of their colours, but of their natures and properties of the parts of the bodys. the which gober-
 neth and beholdeth, moze at full shall you hear at length.

Also of the twelue months natures. March, April, and May, are very hot and moist, that signifieth blood and ayre; June, July and August, is Summer, and signifieth hot and dry, choler, manhood, fear. September, October and November is harvest, and betokeneth cold and dry, and age, melancholy, and earth. December, January, and February, is winter, and betokeneth cold and moist, childhood, flegm and water.

Called

The Shepherds Kalender.



Alled I am January the cold,
 In Christmas season good fire I lobe,
 Whom Jesus that sometime Judas sold
 In me was circumcised for mans behoove,
 Three Kings sought the son of God above,
 They kneeled down, and did him homage with love,
 To God their Lord, that is mans own brother.

CHAP. III.

Hereafter followeth a Kalender with the figures of every Saint that is hallow-
 ed in the yeer, in the which is the figures, the hours, the months, and the new
 Moons.

January

January bath 31 days, the moon 30

In Iano claris, calidisq; cibus potiaris.

Atq; decens potus, post sercula fixi tibi notus.

Lædit enim medo tunc potatus, ut bene credo.

Balnea tutius, intus, & venam scindere cures.

Circumcisio Domini.

Octa, S. Stephen.

Ota S. Johannig.

Octava Sanctorum Inno.

Octa la. Thome martyr.

Epiphania Dornini.

felicis and Janua.

sa. Luciani.

fa. Judi.

Pauli pzin heremite.

Lin Bishop. Sol in Gang

Archadii marty.

La. Pillary.

Felici przegbyter.

S. Maur. abbot.

sa. Marcelli Bishop.

Sulp Bishop.

la Disce virgin.

Wolstan Bishop.

Fabian and Sebastian.

la. Magnetis.

Vincent martyr.

sa Emerancian.

sa. Timothy.

Conversion of Paul.

Delicarn Bishop

Julian 25 (Thon)

JOHANNES SECUNDO

Valeri bishop and mart

Charles Wilson
Basil Bird

Saturnini & Victoris



The Shepheards Kalender.



February hath 28. Days, the MOON 27.

Nascitur occulta febris Februario multa,
Poribus & escis, si caute vivere velis,
Tunc cave frigorem, de pollice funde cruorem,
Fuge mellis favum pectoris qui morbos curabit.



hili	o	xi	d	hili	i	rb	Bridget & Ignast.
rb	o	vi	e	rb	viii	xxi	Purification of Mary.
			f				S. Blasii Bishop.
							S. Gilbert Bishop.
							S. Agathe virg.
							Uedast & Amandi.
							sa. Angust virg.
							Paul Bishop.
							sa. Apollony virg.
							Sol in Puceg.
							Eufraffe virg.
							sa. Eulaly.
							sa. Wolfrani.
							sa. Valentine Bishop.
							Faustina & Joniti.
							Julian virg.
							Holiceon bishop & marty.
							Simon bishop & marty.
							Sabin and Julian mar.
							Mildred virg.
							Sanctorum lre.
							Cathedra sancti Petri.
							Holicarp. Locus biferti.
							Mathew Apostle.
							Invention of S. Paul.
							S. Nestor mart.
							S. Augustin.
							Oswald bishop and con.

It is to be noted, that the golden numbers shew the days, hours, and minutes of the new Moons, the red numbers for the forenoon, and the black numbers for the afternoon, on the same day that the numbers demonstrateth.



The Shepherds Kalender.



March hath 31. days, the Moon 30.

Martius humores gignit, variosq; dolores;
Sume cibum pure, cocturas si placet ure,
Balnea sunt sana, sed quæ superflua vana :
Vena nec addenda; nec potio sit tribuenda.

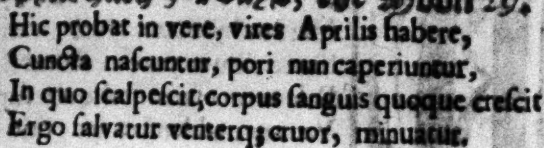
li	lii	xxvi	d	cix	iii	lii
		e	viii	o	i	
		f	xv	i	xxvi	
xi	vi	x	g			
b	x	xxvii	a	b	vii	xxix
		b				
xxiii	xx	c	xiii	o	xii	
ii	ix	xix	d	ii	ix	xxi
		e				
x	liii	xxviii	f	x	v	xx
xxvii	o	xi	g	xxvii	ii	xxvi
		a				
lii	vi	xv	b	viii	v	i
		c	xv			
xv	ii	xii	d	liii	i	xxv
iv	i	xxii	e	xxii	xxvii	33
xxi	ix	xxv	f	x	33	
		g				
i	v	lii	a	ix	v	xx
ix	v	vii	b	o	liii	
		c	xxvii			
xxiii	xi	xv	d	viii	iii	
		e	vi	i		
vi	vi	liii	f		xxvii	
		g	xxvii			
liii	liii	vi	a	ii	ix	xxvii
lii	lii	xxviii	b			xxv
xi	v	xxvii	c	xi	v	
ix	vii	xix	d	xix	xxv	
		e	viii			
lii	o	xv	f	o	xi	

sa. David bishop.
sa. Cedde bishop.
Martini et Asteri.
sa. Adrian mart.
Jace, Eusebii, Perpetue.
Victoris et Victorini.
Perpetue et Felic.
Deposito sancti Felicis.
Quadragesima mart.
sa. Agapite virg.
Sol in Aries. Equinoct.
S. George bishop.
Theodore mart.

sa. Longin mart.
Aprilis. Boniface bishop.
Patrii bishop.
Edwardi regis.
Joseph. sponsi Mary.
sa. Guthbert.
Benedict abbot.
Afrodici bishop.
Theodore presbyter.
Agapite mart.
Annunciatio Dominica.
Castoris Martiris.
Resurrectio Dominica.
Dorothe virg.
Quintin mart.
sa. Quirine mart.
Adelme bishop.



April hath 30. Days, the Moon 29.



sa. Silwardi.
 Mary Egyptiace.
 Richard Bish.
 Ambrose Bish.
 sa. Martin.
 Sixte Bishop.
 Gereonis & Victoris.
 sa. Ruffi.
 sa. Augustini.
 Decollatio Johannis bap.
 Felicis & Audaci.
 Cuthburg virg.
 Michael in monte.
 May.
 Translatio Etheldred.
 Octaba sancti Laurent.
 sa. Magni mart.
 Lodovici Bishop.
 sa. Agapite.
 sa. Bernard.
 Octaba assump. Mary.
 Vigilia.
 Lodovici Regis.
 sa. Severini.
 Mark Evangelist.
 Cleti Bishop and Confes.
 sa. Anastasi Bishop.
 Sep. Vigilia.
 Assumptio beate Mary.
 sa. Rochi.



The Shepheards Kalender.



May hath 31. days, the Moon 30.

Maio secure laxiti fit tibi cura,
Scindatur vena, sed potio datur amena,
Cum calidis rebus, sunt fercula seu speciebus,
Potibus abstincta fit salvia cum benedicta.



vi	iii	lvi	b	viii			Philip and Jacob.
vi	xi	xli	c	xvi	iii	xxv	sa. Anastasi Bishop.
v	ix	xli	d			xv	Inventio sancti crucis.
			e				Festum corone spinee.
xliii	vi	xxi	f	xiii	vi	xx	sa. Godard.
ii		xvi	g	ii		xxiiii	Johannis ante port. lat.
			a	c		xx	John de Beverlaco.
i	i	xvii	b				Apparitio Michaelis.
			c	xvii	iii	xli	Translatio Nicholai.
xviii	vii	xxi	d				Cozdian & Epimachi.
vi		xxiiii	e		i	xxx	sa. Anthon. mar.
xv	vi	xix	f		xvi		Aerei, Archilei & Pancra.
			g	xv	xviii	xii	Sol in Gemini.
	vii	viii	a	iiii	i	ix	Boniface mar.
	iii	xxiii	b	xij	ix	lvi	Idoze mar.
			c	i		lix	Brandin bish. and Confessor.
i	iiii	xi	d		viii		Translation of Bernard.
xx	viii	xxiiii	e	x	i		Diascoz. mar.
			f				S. Dunston.
xvii	vii	ii	g	xvi	ii	xli	l. Bernard.
xi	viii	xx	a		xx		Helen. regine.
			b	vi		ix	Julian virg.
			c		vi		Desider. mar.
xliii	vi	xli	d	xiii	ii	i	Trans. Francis.
ii	i	xix	e	xii	x	xl	sa. Adelme.
xi	x	xxiiii	f	ix		xliii	Augustine Anglozum Apost.
xx	xi	xx	g				Bede presbyter.
			a	xix		ix	S. German.
vii	vii	iii	b		ii		Coronis Martyr.
xvi	ix	xv	c	viii	o	liii	l. Felicis Bishop.
			d	vi		xli	sa. Petronille virg.



The Shepheards Kalender.



June hath 30 dayes the Moon 29.

In Iunio Gentes, perturbat medo bibentes,
Atque novellarum fuste porus serviciarum,
Ne noceat colera, valet refectio vita,
Lactuca frondes ede, jejunus bibe fontes.



b	vi	b	e	b	iii	rii
xiii	i	liii	f	xvi	ii	xviii
xi	xii	ii	g	ii	x	xv
			a			
x	i	xliii	b	x	b	lv
			c			
xviii	xi	v	d	xliii	vi	xxv
			e			
vi	iii	xlix	f	vi	i	ix
xv	b	ix	g	xv	xvii	ix
xii	i	xlix	a	liii	xxvi	xlii
			b	xii	xi	xliii
xix	f	f	c			Jul
i	xiii		d	i	vi	ii
		lviii	e	ix	lvii	xxiii
ix	x		f			
			g			
xvii	vi		a	xvii	b	xxx
		xii	b	vi		xxxi
vi	b		c			
xiiii	i	liii	d	xiiii	ix	xvii
iii	ix	xviii	e	ix		xviii
xi	lviii	xxvii	f	iii		
		xxv	g	viii	xiii	
xix	lii		a	xi	xxviii	
		lvii	b	xi	x	
lviii	ix		c	lviii		xv
		xxi	d	x		
			e			
xvi	vi	xv	f	xvi	i	ii

Sancti Nichomedis.
Sancti Marcellini.
f. Erasmi martyris.
sancti Petrocii.
f. Boniface Bishop.
Melonis Archbishop.
Translatio Wulstan.
Sancti Wilhelmi.
Trans. of Edmundi.
Translatio sanc. Juonis.
Barnabe Apostle.
S. Basil.
Sol in Cancer solsticium.
S. Basil Bishop.
Vic & modesti.
Trans. of Richard.
S. Botolph.
Marci and Marcellina.
Gervasi & prothasi.
Trans. of Edward.
Walburge Virgin.
f. Alban. Martyr.
Etheldred Vigilia.
Nat. of S. John Baptist.
Trans. of Eligi Bishop.
John and Paul.
S. Crescent martyr.
sa Leon Bishop.
Peter and Paul Apostles.
Commemoration of Paul



The Shepherds Kalender.



July hath 31 days the Moon 30
 Qui vult solamer, Julio hic probat medicamen.
 Venam non scindat, ne ventrem potio ledat,
 Somnum cupiscat & balnea cuncta paviscat,
 Prodest recens unda, alvum cum saliva munda.

b	ix	ix	g	b	i	b	Octa John Baptist.
xiii	x	xxix	A	xiii	viii	ix	Visitatio beate Marie.
			b				Translatio Thome Ap.
ii	p	lix	c	ii	iiii	iiii	Translatio sancti Mar.
			d	x	iiii	xxix	sa. Zoe virg.
x	iii	vi	e				Octava Peter & Paul.
			f				Translatio Thom. mar
xxiii	o	xxviii	g	xxiii	ix	xxi	Depositiio Grimbold.
vii	b	vii	A	ii	iii	iii	sa. Cerill Bishop.
xv	l	xlv	b				Septem fratrum mar.
iiii	viii	xlvi	c	xv		xlvi	Translatio Benedici.
			d	iiii	ix	xxix	Rabozis & Felicis.
xii	i	li	e	xii	vi	xxix	sa. privati marty.
			f	i	b	l	Sol in Leo Dies Camc.
i	vii	b	g				Translatio Swithin.
			A	ix	ix	xlvi	August trans. Osmund.
ix	i	xliv	b				sa. Kenelmi regis.
			c	xxii	vii	xxx	sa. Arnulph Bishop.
xxviii	viii	xlvi	d				Rufini & Iustini.
vi	li	x	e	vi	x	xi	Margaret Virgin.
xviii	iiii	lvii	f	xviii	ix	xxi	Praxedis virg.
			g			xxii	Mary Magdalen.
xvi	vii	o	A	iii	ix	xx	sa. Apollinatis.
xi	viii	xl	b	xi	o	lvii	Christin virg. Vigilia.
			c				S. Jacob Apostle.
xx	vii		d	xx	ix	xlx	Anne mother of Mary.
viii	x	xlvi	e				septem dormientium.
			f	viii	xlvi		Samson Bishop.
xxi	li	xii	g	xxi	ix	lx	Felicis & Socorum eius.
b	ix	vii	A	b	ix	lxi	Addon and Senins.
			b				sa. Germani.



The Shepherds Kalender.



August hath 31. days, the Moon 30.

Quisquis sub Augusto, vivat medicamine iusto,
Raro dormiat, & æstum coitum quoque vitet,
Balnea non curet, nec multum comestio daret,
Nemo laxari debet, vel phlebothomari.

xlii	ix	o	c xlii	iiii	xxv
ii	x	v	d ii	iii	xxvi
x	vi	ii	e x	iiii	xxvii
			f		
			g		
xxviii	xlii	xxv	A xlii	o	xxv
vi	xxviii	xxvi	b		
xxv	vi	xxviii	c vi	v	xxviii
			d xv	ix	liii
iiii	v	v	e iii	xxv	lxviii
xi			f xli	iiii	xi
i	iiii	ii	g		
	x	xxviii	A	vi	lix
ix	iii	lvi	b	xii	xxviii
			c		
xxvi			d Sol ia Aug.		
vi	ii	xi	e xvi	vi	iii
	x	viii	f vj	viii	li
			g		
xliii	vi	xxvi	A xliii	iii	xxv
	vi	li	b xliii	o	xxix
xi			c		
xxix	viii	xxvii	d xi	v	ii
	viii	i	e		
viii	xi	lxxv	f xix	v	xii
xxvi	ix	lxxviii	g viii	x	lix
			A xvi	ix	lx
v			b		
xli	v	iii	c v	v	lxxviii
	x	xi	d	i	lix
			e		

Petri ad vincula.

Stephani Bish.

Inventio san. Stephani.

Iustini Presbyteri.

Oswaldi. festum nris.

Transfiguratio Domini.

Festum nominis Jesu.

sa. Ciriac.

Vigilia.

sa. Laurentii.

Tiburtii mar.

Clare virg.

Hypolite & sociozrum eius.

Sep. Vigilia.

Assumptio beat. Mary.

sa. Rochi.

Octava sanct. Laurent.

sa. Magni mart.

Lodovici Bishop.

sa. Agapite.

sa. Bernard.

Octava assum. Mary.

Vigilia.

Bartholomew Apost.

Lodovici Regis.

sa. Severini.

sa. Rufi.

sa. Augustini.

Decollatio Johannis bap.

Felices & Audaci.

Euthurg. virg.



The Shepherds Kalender.



Septembet hath 30. Days the Moon
 Fructus maturi, Septembris sunt valituri;
 Et pira cum vino, panis cum lacte caprino.
 Aqua de urtica, tibi potio fertur amica
 Tunc venam pandas, species cum semine mandas



ix	ii	xxviii	f	ii	ix	xxiii
			g	vi		
x	xi	xxv	a	vi	x	
			b	xxviii	iiii	
xxviii	i	xxvii	c	vi	vii	
vii	x	xxvi	d		l	
xv	ix	xxv	e	xv	vi	
iiii	iii	xxiv	f	iiii	i	xxvi
			g	xxiii	o	
xii	viii	xxiii	a	i	x	xxv
			b			xxiii
i	iii	xxii	c	ii	v	xxvii
			d			October.
ix	vii	xxi	e	xxvii	ix	vii
xxvii	xi	xx	f			
			g	vi	vi	xxiii
vi	vi	xx	a	xxiii	i	xxiii
xxiii	vi	xxviii	b			
			c	iii	xi	xxv
iii	ix	xxv	d			
xi		xxv	e	xi	iii	xxi
			f	ix	x	xx
xv	xi	xxv	g			
vi	x	xxiv	a	xxviii	iii	xix
			b	xv	vii	38
xxv	vi	xxv	c	v	ii	xxvii
v	ii	xxiv	d			
			e	xi	ii	ix
xxiv	ii	x	f	ii	v	x
			g			

S. Egidii.
 S. Anthony.
 Ordinario la. Greg.
 Translatio sanct. Cuth.
 la. Bernardi.
 la. Eugenii.
 Nativitas Mary.
 la. Gorgonii.
 Silbii Bishop.
 Prothi & Jacinti.
 Martiniani Bishop.
 Marcell Bishop.
 Exaltatio Cru. Sol in Li.
 Octa. beate Mary.
 Edithe virgin.
 Lambert Bishop and mart.
 Victoris & Corone.
 Januarii mart.
 la. Eustachii virg.
 Saint Matthei Apostoli.
 Martiri et sociorum eius.
 Cecile Virgin.
 Andochii Martyr.
 Fientini Bishop and mart.
 Cyriani & Iustini.
 Cosme & Damiani.
 Crispini Bishop.
 S. Michael Archangel.
 Victorini presbyter.



The Shepherds Kalen der.



October hath 31. days, the Moon 30,

October vina præbet cum carne ferina,
Nec non aucina caro valet & volucrina.
Quamvis sint sana, tunc est repletio vana.
Quantum vis comede, sed non præcordia lade

ii	vii	lii	3	viii
			b	
x	xiii	xv	c	
xviii	o	xix	d xxi	
vii	xx	iii	e	
xv	iiii	xxvi	f vii	vi
			g xv	iii
iii	v	xxii	h iiii	o
			i xix	
xii	ii		c	xviii
			d i	
i	vii	i	e	iiii
ix	x		f ix	xxv
			g Sol in Scor.	
xvii	viii	xlix	h xvi	xix
vi	iii		i xxi	vi
			j xvi	iii
xiiii	ix	xx	k xii	o
			l i	
iii	ii	li	m	xv
xi	ix	xxxi	n	xxvi
xix	o		o	
			p xix	iii
viii	ix	lii	q xvi	xxv
xvi	iiii		r xxi	xv
			s xvi	ii
v	iii	xvi	t xxi	o
			u xvi	
xiii	vii		v xxi	xx
i	iii		w xvi	
			x xxi	
			y xvi	
			z xxi	

S. Remig.
S. Leodigary.
Candidi mart.
Francis Confessor.
Apollinari mart.
sa. fides.
Marci & Marcellian.
sa. Delage.
Dionys & Rustic.
Gereonis & Victoris.
Sancti Agasti.
Sancti Wilfredi.
Translatio sancti Ed.
Sancti Caliste epis.
Wulfrani episcopi.
Robt. Michael in mon.
Translatio Etheldred.
Luke Evangelist.
Fredericke virginis.
Antreberte virginis.
xi. M. virginum.
Mary Salmons.
Sancti Romani.
Sancti Agloze.
Cripini & Crispiniani.
Euaristi episcopi.
Florentii mar. Tighis.
Simon and Jude.
Germane Capuani
Marcell Bishop
Sanct. Quintini vigil.



The Shepheards Kalender.



November hath 30. days, the Moon 29.

Hoc tibi scire datur, quod reuma Novembre creatur,
Quæq; hociva vita tua sint preciosa die: a,
Balnea cum Venere tunc nullum constat habere.
Porio sit sana, valde atque minuta bona.

r	vi	xlvi	d xi	b xii
			e	
xbiii	x	xlvi	f	xbiii
bii	b	xlvi	g	bii
xb	vi	xxi	A	
ib	lb	b	rb	i
		c	ib	rb
		d	ru	ic
xix	biii	bi	e	xbii
i	x	xxb	f	December
			g	f
xi	x	lix	A	ix
xbii	vi	xxx	b	xpii
			c	vi
bi	iii	ii	d	vi
			e	rb
xlvi	iii	iii	f	to
iii	ic	lvi	g	iii
			A	bii
bi	b		b	xi
xix	xxviii	c		xi
bii	biii	d	rix	vi
		e	biii	xi
xbi		f	xbi	lb
b	vi	g	b	xi
	xlvi	A		xi
		b	xii	b
xiii	bii	c		o
iii	xxx	d	ii	
x	lii	e	x	

Feast of all Saints.
Commemora. animar.
Wenefred virgin.
f. Amantii.
Ledi presbyteri.
Leonard abbot.
Weslrod Bishop
Quatuor coronatorum.
Theodore marty.
f. Martin Bishop.
saint Martin.
Patern marty.
f. Brici Bishop.
Trans. Erkin. Sol in sag
sa. Macuti bishop
sa. Edmund Arch-bishop.
sa. Hugonis Bishop.
Octav. f. mart.
sa. Elizabeth.
f. Edmund Regis.
Presentatio marty.
Cicely brig
sa. Clement bishop.
sa. Grigoloni.
Katherine brig.
Lini bishop.
Agricole & vitalis.
Rufi mart.
Saturn & Sifini.
S. Andrew Apostle.



The Shepherds Kalender.



October hath 31. days, the Moon 30,

October vina præbet cum carne ferina,
Nec non aucina caro valet & volucrina.
Quamvis sint sana, tunc est repletio vana.
Quantum vis comede, sed non præcordia lade

ii	vii	lii	3	viii
			b	
x	xiii	xv	c	
xviii	o	xix	dxii	
vi	xx	iii	e	
xv	iiii	xxvi	f vii	vi
			g xv	iii
iii	v	xxiii	h	o
			i	
xi	ix	viii	j	xvii
			k	
			l	
			m	
			n	
			o	
			p	
			q	
			r	
			s	
			t	
			u	
			v	
			w	
			x	
			y	
			z	
			a	
			b	
			c	

S. Remigij.
S. Leodigary.
Candidi mart.
Francis Confessor.
Apollinari mart.
sa. fidi.
Marci & Marcellian.
sa. Delag.
Dionysii & Rustic.
Gereonis & Victoris.
Sancti Agastii.
Sancti Wilfredi.
Translatio sancti Ed.
Sancti Caliste epis.
Wulfrani episcopi.
Robt. Michael in mon.
Translatio Etheldred.
Luke Evangelist.
Frederiche virginis.
Austreberte virginis.
xi. M. virginum.
Mary Salmore.
Sancti Romani.
Sancti Aglozie.
Cripini & Crispiniani.
Euaristi episcopi.
Florentii mar. Tighia.
Simon and Jude.
Germane Capuani
Marcell Bishop
Sanct. Quintini vigil.



The Shepherds Kalender.

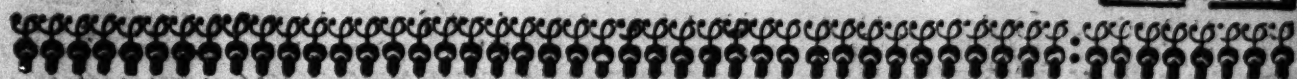


November hath 30. days, the Moon 29.

Hoc tibi scire datur, quod reuma Novembre creatur,
Quæq; hociva vita tua sint preciosa die: a,
Balnea cum Venere tunc nullum constat habere.
Potio sit sana, valde atque minuta bona.

x	vi	xlvi	dx	b xii
			e	
xxiii	x	xlvi	f	xxiii
bii	b	xlvi	g	bii
xx	vi	xxi	A	
ib	lb		b	rb
			c	ib
			d	xii
xx	vi	vi	e	xxii
i	x	xxv	f	December
			g	i
xi	x	lix	A	ix
xxii	vi	xxv	b	xxii
			c	vi
vi	iii	ii	d	vi
			e	rb
xiv	iii	iii	f	ix
iii	ix	lv	g	iii
			A	bii
xv	b		b	xi
xx		xxviii	c	xi
vi	vi		d	ix
		xxii	e	bii
xxi			f	xbi
b	vi	xxi	g	b
		xlvi	A	xxi
			b	xii
xxii	bii		c	b
iii		xxv	d	ii
x	x	li	e	x

Feast of all Saints.
Commemora. animar.
Beneseed virgin.
s. Amantii.
Leti presbyteri.
Leonard abbot.
Wibrod Bishop
Quatuor coronatorum.
Theodore martyr.
s. Martin Bishop.
saint Martin.
Batern martyr.
s. Brici Bishop.
Trans. Erkin. Sol in sag
sa. Macuti bishop
sa. Edmund Arch-bishop.
sa. hugonis Bishop.
Octav. s. mart.
sa. Elizabeth.
s. Edmund Regis.
Presentatio martyr.
Cicely virg
sa. Clement bishop.
sa. Grgosoni.
Katherine virg.
Lini bishop.
Agricole & vitalis.
Rufi mart.
Saturn & Sifini.
S. Andrew Apostle.



The Shepherds Kalender.



December hath 31. Days, the moon 30.

Sanæ sunt membris, calidæ res mense Decembris.

Frigus vincetur, capitalis vena scindatur:

Lotio sic vana, sed vasis potio cara,

Sic repidus potus, frigori contrarie totus.

r	r	to	f	r	rr	o
rbii	biff	rlot	g	rol	ir	rb
bui	b	rb	b	bii	b	biii
rb		r	c	rb	i	rlb
to	to	rrrb	d	to	ii	rrrb
			e	rl	ri	rrrb
rl	o	rb	f	g		bi
ic	ic	rrbii	g	i	b	bii
ic	r	rrbi	b	it	bii	bii
			c	Sol in Cap.		rlbi
rbii	b	rl	d	rbii	b	ii
bi	to	rr	e	bi	i	
rlb		lib	f	rlb	bi	rlbiii
			g			
to	to	lib	b	iii	o	rl
ri	ic	rr	c	ri	bi	rrric
rir	ri	rrrii	d	rir	r	b
			e	bui	rlr	rrii
biii	bi	rrri	f	rb	ii	rrto
rb	bii	lii	g			
b	ri	rlir	A	rb	o	lvii
			b			
rlit	r	o	c	rlit	bi	rrii
			d			
it	o	lib	e	ii	i	biii
			f	r	b	rl
	o	bi	g			
			A			

sa. Eligi Bishop.

La Lybian.

Deposito Ofm.

la. Barbare.

Sabba Abbot.

Nicholas bishop and Con.

Octava Andrzeja Apostla.

Conception of Mary.

Egyptian abbot.

la Bulgarie.

La. Damasco Pope.

Paul bishop. Solitium.

Lucy Birgin.

Gennaio.

Valerius bishop.

¶ Sapientia.

sa. Lazari bishop.

la Gratian.

La Meneste birg.

Julij Martyr hie

Thom. Apple

Triginta marty.

Victory bica.

Sanctarum virginum.

Nativity of our Lord

sa Stephen.

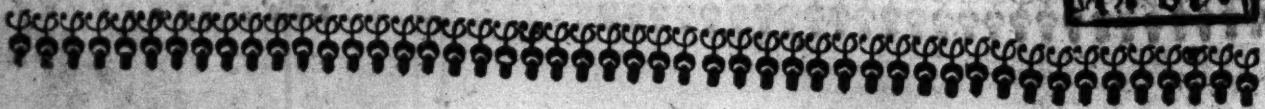
સા.પ્રેરક.

ca. Innocents

sa. Tho. marty2.

Trans. of Jacob.

Saint Silvester.



The Shepherds Kalender.

The exposition, valour, and signification of the letters of the tabular figure, that be in the second line after the Dominical letter.

Moveable feasts

Intervals

Septuagesime, in cion, s. day mas to day to saint Sunday to advent.

Letter Dominical.
Letter tabular.

January, March, Aprill May, week, day, week, day,

d	b	xxiii	xxiii	xxii	x	b	5	6	3	29	Friday.
e	c	xix	xxiv	xxiii	xi	b	6	6	2	29	Thursday.
f	d	xx	xxv	xxiiii	xii	b	5	6	1	29	Wednesday.
g	e	xxi	xxvi	xxv	xiii	vi	1	6		29	Tuesday.
a	f	xxii	xxvii	xxvi	xiv	vi	2	5	6	29	Monday.
h	g	xxiii	xxviii	xxvii	xv	vi	3	5	5	29	Sunday.
c	h	xxiv	xxix	xxviii	xvi	vi	4	5	4	28	Saturday.
d	i	xxv	xxx	xxix	xvii	vi	5	5	3	28	Friday.
e	k	xxvi	xxxi	xxx	xviii	vi	6	5	2	28	Thursday.
f	l	xxvii	xxxii	xxxi	xix	vi	5	5	1	28	Wednesday.
g	m	xxviii	xxxiii	xxxii	xx	viii	1	5		28	Tuesday.
a	n	xxix	xxxiiii	xxxiii	xxi	viii	2	4	6	27	Monday.
b	o	xxx	xxxv	xxxiiii	xxii	viii	3	4	5	27	Sunday.
c	p	xxxi	xxxvi	xxxv	xxiii	viii	4	4	4	27	Saturday.
d	q	February	xxxvii	xxxvi	xxiv	viii	5	4	3	27	Friday.
e	r	ii	xxxviii	xxxvii	xxv	viii	6	4	2	27	Thursday.
f	s	iii	xxxix	xxxviii	xxvi	viii		4	1	27	Wednesday.
g	t	iv	xl	xxxix	xxvii	viii	1	4		27	Tuesday.
a	u	v	xi	xl	xxviii	viii	2	3	6	27	Monday.
b	a	vi	xii	xxi	xxix	viii		3	5	26	Sunday.
c	b	vii	xiii	xxii	xxx	viii	4	3	4	26	Saturday.
d	c	viii	xiiii	xxiii	xxxi	viii	5	3	3	26	Friday.
e	d	ix	xv	xxiv	June	viii	6	3	2	26	Thursday.
f	e	x	xvi	xxv	ii	viii		3	1	26	Wednesday.
g	f	xi	xvii	xxvi	iii	ix	1			26	Tuesday.
a	g	xii	xviii	xxvii	iv	ix	2	2	6	25	Monday.
b	h	xiii	xix	xxviii	v	ix	3	2	5	25	Sunday.
e	i	xiv	xx	xxix	vi	ix	4	2	4	25	Saturday.
d	k	xv	xxi	xxx	vii	ix	5	2	3	25	Friday.
e	l	xvi	xxii	xxxi	viii	ix	6	2	2	25	Thursday.
f	m	xvii	xxiii	xxxii	ix	ix		2	1	25	Wednesday.
g	n	xviii	xxiiii	xxxiii	x	x	1			25	Tuesday.
a	o	xix	xxv	xxxiiii	xi	x	2	1	6	25	Monday.
b	p	xx	xxvi	xxxv	xii	x	3	1	5	25	Sunday.
c	q	xxi	xxvii	xxxvi	xiii	x	4	1	4	25	Saturday.
d	r	xxii	xxviii	xxxvii	xiiii	x					

D

The

The Shepherds Kalender.

The figure of the letter tabular, which is declared by the two present figures,
the first for the black letters, the second for the red letters.

b				b				c				b				bd			
i	ii	iii	iiii	v	vi	vii	viii	ix	x	xi	xii	xiii	xiv	xv	xvi	xvii	xviii	xix	xx
s	k	i	o	f	f	p	o	b	o	n	s	k	k	o	f	f	l	p	p
o	k	g	s	c	g	r	m	t	h	b	u	l	g	t	c	e	p	m	i
t	h	h	q	e	d	q	n	c	a	n	c	a	g	b	n	g	q	o	i
r	f	k	r	f	b	k	p	e	b	o	r	f	k	p	r	b	m	k	i
a	g	g	o	c	g	p	m	a	o	h	b	r	b	q	s	a	k	o	i
s	g	i	t	e	e	q	n	e	b	k	g	f	k	n	p	e	p	k	i
b	l	k	p	b	f	p	q	b	d	o	n	q	d	t	q	d	p	n	k
r	f	k	p	e	b	q	n	b	n	k	g	b	e	h	o	e	k	o	i
a	g	i	t	e	e	q	n	e	b	o	n	q	d	t	q	d	p	n	k
s	g	i	t	e	e	q	n	e	b	o	n	q	d	t	q	d	p	n	k
o	a	i	f	k	g	h	e	c	b	i	n	g	l	h	e	c	g	o	m
a	t	k	g	h	e	p	n	e	a	n	g	i	n	g	l	h	e	c	g
o	b	g	m	f	o	s	p	t	e	b	m	i	n	g	l	h	e	c	g
r	o	f	k	h	e	r	o	s	p	t	e	b	m	i	n	g	l	h	e
o	t	h	k	h	e	r	o	s	p	t	e	b	m	i	n	g	l	h	e
c	b	m	i	n	g	l	h	e	c	g	o	m	q	n	k	p	m	b	n
s	o	t	c	h	e	r	o	s	p	t	e	b	m	i	n	g	l	h	e
o	m	e	p	i	h	h	e	r	o	s	p	t	e	b	m	i	n	g	l

This present figure is to find the letter tabular, and proceedeth as the figure followeth of the Dominicall letters, and it is behovefull to know the Golden number for the year that ye will know, and in the line that descendeth downward under the said number is the letter tabular: even so of the Dominicall Letter in the figure hereafter. And you must know that a Golden number, Dominicall letter, and a letter tabular serveth always for a year, save when it is bissext that been two Dominicall letters, & also two tabular letters as above. It ought to be known that the Dominicall letters and the letters tabular, be in the first line under the Golden number xvi. for the year of this present Kalender, that is M. CCCC. xvi. and so of the other.

The

The Shepherds Kalender.

The figure for to find the golden number and the letter
Dominicall together for evermore.

b		b		c		d		b		d		b	
i	ii	iii	iv	v	vi	vii	viii	ix	x	xi	xii	xiii	xiv
f	e	d	c	b	a	g	f	e	d	c	b	a	g
c	b	a	g	f	e	d	c	b	a	g	f	e	d
ag	f	e	d	c	b	a	g	f	e	d	c	b	a
e	d	c	b	a	g	f	e	d	c	b	a	g	f
b	a	g	f	e	d	c	b	a	g	f	e	d	c
f	e	d	c	b	a	g	f	e	d	c	b	a	g
d	c	b	a	g	f	e	d	c	b	a	g	f	e
a	g	f	e	d	c	b	a	g	f	e	d	c	b
e	d	c	b	a	g	f	e	d	c	b	a	g	f
b	a	g	f	e	d	c	b	a	g	f	e	d	c
g	f	e	d	c	b	a	g	f	e	d	c	b	a
d	c	b	a	g	f	e	d	c	b	a	g	f	e
a	g	f	e	d	c	b	a	g	f	e	d	c	b
e	d	c	b	a	g	f	e	d	c	b	a	g	f
c	b	a	g	f	e	d	c	b	a	g	f	e	d
g	f	e	d	c	b	a	g	f	e	d	c	b	a
d	c	b	a	g	f	e	d	c	b	a	g	f	e
a	g	f	e	d	c	b	a	g	f	e	d	c	b
e	d	c	b	a	g	f	e	d	c	b	a	g	f
c	b	a	g	f	e	d	c	b	a	g	f	e	d
g	f	e	d	c	b	a	g	f	e	d	c	b	a
d	c	b	a	g	f	e	d	c	b	a	g	f	e
a	g	f	e	d	c	b	a	g	f	e	d	c	b
e	d	c	b	a	g	f	e	d	c	b	a	g	f
c	b	a	g	f	e	d	c	b	a	g	f	e	d
g	f	e	d	c	b	a	g	f	e	d	c	b	a
d	c	b	a	g	f	e	d	c	b	a	g	f	e
a	g	f	e	d	c	b	a	g	f	e	d	c	b
e	d	c	b	a	g	f	e	d	c	b	a	g	f
c	b	a	g	f	e	d	c	b	a	g	f	e	d
g	f	e	d	c	b	a	g	f	e	d	c	b	a
d	c	b	a	g	f	e	d	c	b	a	g	f	e
a	g	f	e	d	c	b	a	g	f	e	d	c	b
e	d	c	b	a	g	f	e	d	c	b	a	g	f
c	b	a	g	f	e	d	c	b	a	g	f	e	d
g	f	e	d	c	b	a	g	f	e	d	c	b	a
d	c	b	a	g	f	e	d	c	b	a	g	f	e
a	g	f	e	d	c	b	a	g	f	e	d	c	b
e	d	c	b	a	g	f	e	d	c	b	a	g	f
c	b	a	g	f	e	d	c	b	a	g	f	e	d
g	f	e	d	c	b	a	g	f	e	d	c	b	a
d	c	b	a	g	f	e	d	c	b	a	g	f	e
a	g	f	e	d	c	b	a	g	f	e	d	c	b
e	d	c	b	a	g	f	e	d	c	b	a	g	f
c	b	a	g	f	e	d	c	b	a	g	f	e	d
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d	c	b	a	g	f	e	d	c	b	a	g	f	e
a	g	f	e	d	c	b	a	g	f	e	d	c	b
e	d	c	b	a	g	f	e	d	c	b	a	g	f
c	b	a	g	f	e	d	c	b	a	g	f	e	d
g	f	e	d	c	b	a	g	f	e	d	c	b	a
d	c	b	a	g	f	e	d	c	b	a	g	f	e
a	g	f	e	d	c	b	a	g	f	e	d	c	b
e	d	c	b	a	g	f	e	d	c	b	a	g	f
c	b	a	g	f	e	d	c	b	a	g	f	e	d
g	f	e	d	c	b	a	g	f	e	d	c	b	a
d	c	b	a	g	f	e	d	c	b	a	g	f	e
a	g	f	e	d	c	b	a	g	f	e	d	c	b
e	d	c	b	a	g	f	e	d	c	b	a	g	f
c	b	a	g	f	e	d	c	b	a	g	f	e	d
g	f	e	d	c	b	a	g	f	e	d	c	b	a
d	c	b	a	g	f	e	d	c	b	a	g	f	e
a	g	f	e	d	c	b	a	g	f	e	d	c	b
e	d	c	b	a	g	f	e	d	c	b	a	g	f
c	b	a	g	f	e	d	c	b	a	g	f	e	d
g	f	e	d	c	b	a	g	f	e	d	c	b	a
d	c	b	a	g	f	e	d	c	b	a	g	f	e
a	g	f	e	d	c	b	a	g	f	e	d	c	b
e	d	c	b	a	g	f	e	d	c	b	a	g	f
c	b	a	g	f	e	d	c	b	a	g	f	e	d
g	f	e	d	c	b	a	g	f	e	d	c	b	a
d	c	b	a	g	f	e	d	c	b	a	g	f	e
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e	d	c	b	a	g	f	e	d	c	b	a	g	f
c	b	a	g	f	e	d	c	b	a	g	f	e	d
g	f	e	d	c	b	a	g	f	e	d	c	b	a
d	c	b	a	g	f	e	d	c	b	a	g	f	e
a	g	f	e	d	c	b	a	g	f	e	d	c	b
e	d	c	b	a	g	f	e	d	c	b	a	g	f
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g	f	e	d	c	b	a	g	f	e	d	c	b	a
d	c	b	a	g	f	e	d	c	b	a	g	f	e
a	g	f	e	d	c	b	a	g	f	e	d	c	b
e	d	c	b	a	g	f	e	d	c	b	a	g	f
c	b	a	g	f	e	d	c	b	a	g	f	e	d
g	f	e	d	c	b	a	g	f	e	d	c	b	a
d	c	b	a	g	f	e	d	c	b	a	g	f	e
a	g	f	e	d	c	b	a	g	f	e	d	c	b
e	d	c	b	a	g	f	e	d	c	b	a	g	f
c	b	a	g	f	e	d	c	b	a	g	f	e	d
g	f	e	d	c	b	a	g	f	e	d	c	b	a
d	c	b	a	g	f	e	d	c	b	a	g	f	e
a	g	f	e	d	c	b	a	g	f	e	d	c	b
e	d	c	b	a	g	f	e	d	c	b	a	g	f
c	b	a	g	f	e	d	c	b	a	g	f	e	d
g	f	e	d	c	b	a	g	f	e	d	c	b	a
d	c	b	a	g	f	e	d	c	b	a	g	f	e
a	g	f	e	d	c	b	a	g	f	e	d	c	b
e	d	c	b	a	g	f	e	d	c	b	a	g	f
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d	c	b	a	g	f	e	d	c	b	a	g	f	e
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e	d	c	b	a	g	f	e	d	c	b	a	g	f
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g	f	e	d	c	b	a	g	f	e	d	c	b	a
d	c	b	a	g	f	e	d	c	b	a	g	f	e
a	g	f	e	d	c	b	a	g	f	e	d	c	b
e	d	c	b	a	g	f	e	d	c	b	a	g	f
c	b	a	g	f	e	d	c	b	a	g	f	e	d
g	f	e	d	c	b	a	g	f	e	d	c	b	a
d	c	b	a	g	f	e	d	c	b	a	g	f	e
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e	d	c	b	a	g	f	e	d	c	b	a	g	f
c	b	a	g	f	e	d	c	b	a	g	f	e	d
g	f	e	d	c	b	a	g	f	e	d	c	b	a
d	c	b	a	g	f	e	d	c	b	a	g	f	e
a	g	f	e	d	c	b	a	g	f	e	d	c	b
e	d	c	b	a	g	f	e	d	c	b	a	g	f
c	b	a	g	f	e	d	c	b	a	g	f	e	d
g	f	e	d	c	b	a	g	f	e	d	c	b	a
d	c	b	a	g	f	e	d	c	b	a	g	f	e
a	g	f	e	d	c	b	a	g	f	e	d	c	b
e	d	c	b	a	g	f	e	d	c	b	a	g	f
c	b	a	g	f	e	d	c	b	a	g	f	e	d
g	f	e	d	c	b	a	g	f	e	d	c	b	a
d	c	b	a	g	f	e	d	c	b	a	g	f	e
a	g	f	e	d	c	b	a	g	f	e	d	c	b
e	d	c	b	a	g	f	e	d	c	b	a	g	f
c	b	a	g	f	e	d	c	b	a	g	f	e	d
g	f	e	d	c	b	a	g	f	e	d	c	b	a
d	c	b	a	g	f	e	d	c	b	a	g	f	e
a	g	f	e	d	c	b	a	g	f	e	d	c	b
e	d	c	b	a	g	f	e	d	c	b	a	g	f
c	b	a	g	f	e	d	c	b	a	g	f	e	d
g	f	e	d	c	b	a	g	f	e	d	c	b	a
d	c	b	a	g	f	e	d	c	b	a	g	f	e
a	g	f	e	d	c	b	a	g	f	e	d	c	b
e	d	c	b	a	g	f	e	d	c	b	a	g	f
c	b	a	g	f	e	d	c	b	a	g	f	e	d
g	f	e	d	c	b	a	g	f	e	d	c	b	a
d	c	b	a	g	f	e	d	c	b	a	g	f	e
a	g	f	e	d	c	b	a	g	f	e	d	c	b
e	d	c	b	a	g	f	e	d	c	b	a	g	f
c	b	a	g	f	e	d	c	b	a	g	f	e	d
g	f	e	d	c	b	a	g	f	e	d	c	b	a
d	c	b	a	g	f	e	d	c	b	a	g	f	e
a	g	f	e	d	c	b	a	g	f	e	d	c	b
e	d	c	b	a	g	f	e	d	c	b	a	g	f
c	b	a	g	f	e	d	c	b	a	g	f	e	d
g	f	e	d	c	b	a	g	f	e	d	c	b	a
d	c	b	a	g	f	e	d	c	b	a	g	f	e
a	g	f	e	d	c	b	a	g	f	e	d	c	b
e	d	c	b	a	g	f	e	d	c	b	a	g	f
c	b	a	g	f	e	d	c	b	a	g	f	e	d
g	f	e	d	c	b	a	g	f	e	d	c	b	

In this present figure it behoveth to behold the golden number of the year that ye will know, and in the line right under the golden number always is the letter dominicall, c. upon the golden number, but high Easter, and when it falleth that they come both together, Corpus Christi, Saint Johns day be all in one day, b upon c. signifieth the lowest Easter. And when it falleth that Candlemas and Shrove Monday cometh together, b signifieth all about where it is when it falleth with the golden number, upon the which is our Lady day in March on good Friday.

The Shepherds Kalender.

CHAP. V.

A Figure perpetuall for Easter, and other moveable Feasts.

i	ii	iii	iiii	b
a 2x	a m xxvi	a 2xvi	a 2ix	a m xxvi
b 2x	b m xxvij	b 2xvij	b 2iij	b m xxvij
c 2xi	c m xxviiij	c 2xviiij	c 2iiv	c m xxviiij
d 2xii	d m xxix	d 2xix	d 2v	d m xxix
e 2vi	e m xxx	e 2xx	e 2v	e m xxiii
f 2vii	f m xxxi	f 2xxiv	f 2vij	f m xxiv
g 2vii	g mi	g 2xxv	g 2viiij	g m xxv
vi	vii	viiij	ix	x
a 2xvi	a 2ij	a 2xxiv	a 2ix	a 2ij
b 2xvii	b 2iij	b 2xxiv	b 2x	b 2iij
c 2xviii	c 2iiv	c 2xxv	c 2xi	c m xxviii
d 2vii	d 2v	d 2xix	d 2xii	d m xxix
e 2xiii	e 2vi	e 2xx	e 2xiiij	e m xxx
f 2xiiii	f m xxxi	f 2xx	f 2xiv	f m xxxi
g 2xv	g 2i	g 2xxij	g 2viii	g 2i
xi	xij	xiiij	xiv	xv
a 2xvi	a 2ix	a 2xxvi	a 2xvi	a 2ij
b 2xvii	b 2x	b m 27	b 2xvii	b 2iij
c 2xviii	c 2xi	c m 28	c 2xviii	c 2iiv
d 2xix	d 2v	d m 29	d 2xix	d 2v
e 2xx	e 2vi	e m 30	e 2xiiij	e 2vi
f 2xxi	f 2vij	f m 31	f 2xiv	f 2vij
g 2xxii	g 2viiij	g m xxv	g 2xv	g 2viiij
xvi	xvij	xviii	xix	
a m xxv	a 2xvi	a 2ij	a 2xiiij	
b m xxviii	b 2x	b 2iij	b 2xiv	
c m xxviii	c 2xi	c 2vi	c 2xviiij	
d m xxii	d 2xii	d 2v	d 2xix	
e m xxiii	e 2xiiij	e m 30	e 2xx	
f m xxiv	f 2xiv	f m 31	f 2xxi	
g n xxv	g 2xv	g 2i	g 2xxij	

Upon the letter Dominicall next under the golden number, that runneth is Easter day, for the year of the golden number, a signifieth April, m signifieth March, and the number of the said Letters is the number of the days of the month that Easter shall fall upon.

CHAP. VI.

The figure of the Eclipse of the Sunne and the Moon, the days hours, and moments.

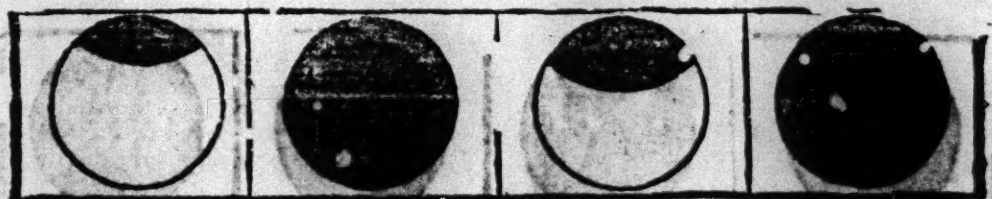
The Shepherds Kalender.

M. D. lxxii. the
Eclipse of the
moon the 17.
Day of October.
xii hours, xii
minutes.

M. D. lxx. the
Eclipse of the
Moon the se-
cond Day of
March, xx.
hours, 4. min.

M. D. lxx. the
Eclipse of the
moon the 20.
Day of february
v. hours, 39.
minutes.

M. D. lxx. the
Eclipse of the
moon the xv.
Day of August,
ix hours xvi.
minutes.

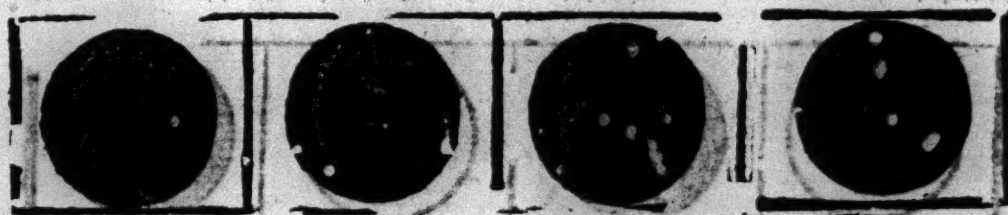


M. D. lxxii. the
Eclipse of the
moon the xv.
Day of June, ix.
hours, lxxii. mi-
nutes.

M. D. lxxiii. the
Eclipse of the
moon the viii.
Day of Decem-
ber, 7. hours, 38.
minutes.

M. D. lxxiii. the
Eclipse of the
sunne the xiii.
Day of novem-
ber, iii. hours,
52. minutes.

M. D. lxxvi. the
Eclipse of the
sun the 7. Day
of October, x.
hours, lli. mi-
nutes.

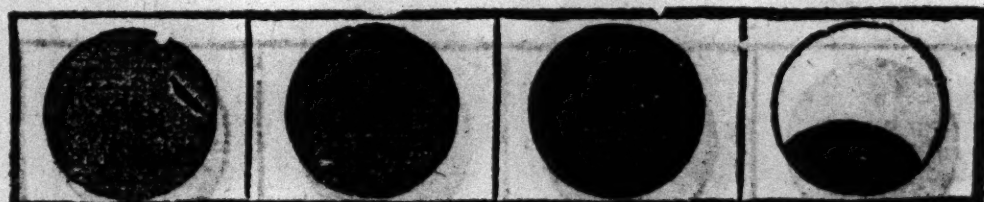


M. D. lxxvii. the
Eclipse of the
moon the 2.
Day of Aprill,
8. hours, xviii.
minutes.

M. D. 78. the
Eclipse of the
moon the 26.
Day of septem-
ber, xii. hours,
36. minutes.

M. D. lxxviii.
the Eclipse of
the moon the
15. Day of sep-
temb. 13 hours
viii minutes.

M. D. lxxx. the
Eclipse of the
moon the 31.
Day of Janua-
ry, x. hours, vi.
minutes.



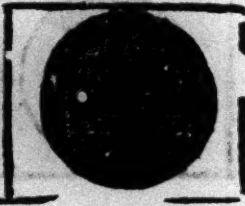
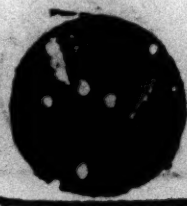
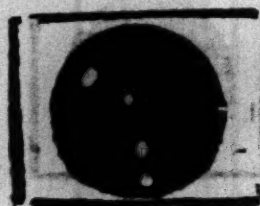
The Shepheards Kalender.

M. D. lxxxi.
the Eclipse
of the moon
the 19. day of
January, 11.
hours 6. mi-
nutes.

M. D. lxxxi. the
Eclipse of the
Moon the 15.
day of July,
xvi hours, 48
minutes.

M. D. lxxxi. the
Eclipse of the
sunne the 19.
day of June,
16. hours, 53.
minutes.

M. D. lxxxi. the
Eclipse of
the sun the xix
day of Aprill
xvii hours,
xxvii minutes.

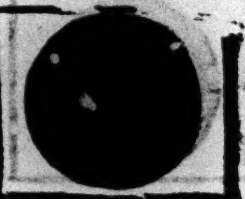
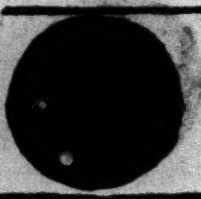
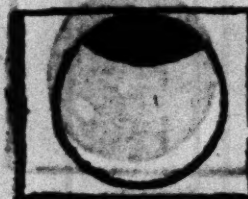


M. D. lxxxi.
the Eclipse of
the moon the
viii. day of No-
vember, xiii.
hours xii. min.

M. D. lxxxi. the
Eclipse of the
moon the xvi.
day of Septem-
ber, 8. hours,
lvi minutes.

M. D. lxxxi.
the Eclipse of
the moon the
second day of
March 15.
hours xiv. mi.

M. D. lxxxi.
the Eclipse of
the moon the
25. day of Au-
gust xvii hours
xxiii. minutes.

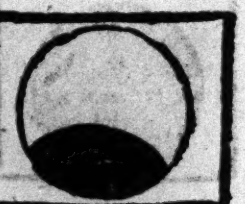
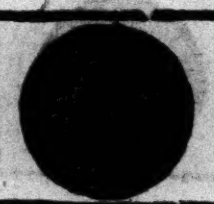
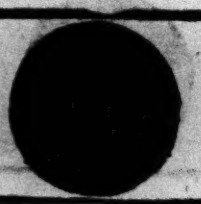


M. D. lxxxi. the
Eclipse of the
moon the 15.
day of August,
7. hours 53.
minutes.

M. D. xi. the
Eclipse of the
Sunne the 20.
day of July, 19
hours, 38. mi-
nutes.

M. D. xi. the
Eclipse of the
moon the xxx
day of Decemb.
8. hours 1. mi-
nute.

M. D. xci. the
Eclipse of the
Sun the 10.
day of July
36. hours, 36
minutes.



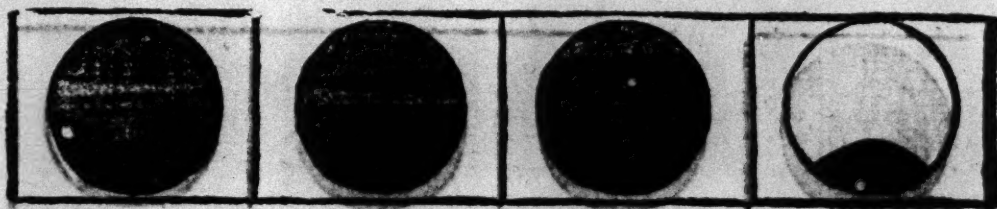
The Shepheards Kalender.

M. v. c. xc. the
Eclipse of the
moon the xix.
Day of Decem-
ber, xvii hours
xxv minutes.

M. v. c. xci. the
Eclipse of the
moon the xiii.
Day of June,
x hours xxiii.
minutes.

M. v. c. xcii. the
Eclipse of the
moon, the 8.
Day of Decem-
ber, viii hours
xxiii minutes,

M. v. c. xciii. the
Eclipse of the
Sun the xx. Day
of May, two
hours xxxvi m.



M. v. c. xciiii.
the Eclipse of
the moon the
viii. Day of Oc-
tob. xix hours
28. minutes.

M. v. c. xcvi. the
Eclipse of the
moon the xiii.
Day of Aprill.
xvi. hours liii.
minutes.

M. v. c. xcvi. the
Eclipse of the
Sun the xxi.
of September
the i hour, xiii.
minutes.

M. v. c. xcvi.
the Eclipse of
the moon, the
ii Day of Aprill,
ix. hours, xlii
minutes.

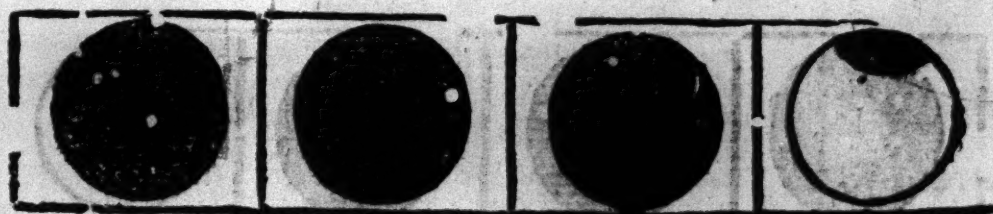


M. v. c. xcvi.
the Eclipse of
the moon the
the x Day of fe-
bruary, 18.
hours 57. min.

M. v. c. xcvi.
the Eclipse of
the sun, the 24
Day of Febru-
ary, 12. hours
11. minutes.

M. v. c. xcvi.
the Eclipse of
the moon, the
vi. of August,
vii hours, lvi
minutes.

M. v. c. xcix. the
Eclipse of the
moon the 30.
Day of Janua-
ry, 19. hours,
6 minutes.



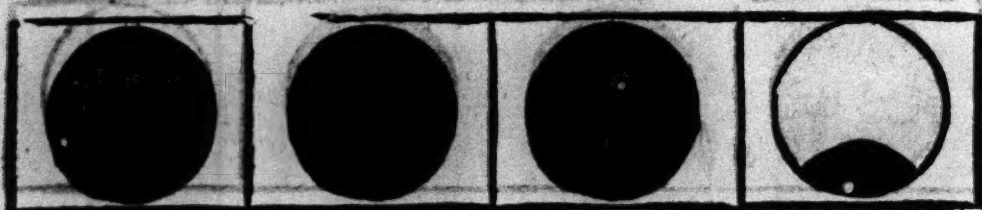
The Shepheards Kalender.

M. vi. c. the
Eclipse of the
sun, the 30. day
of June, one
hour, xxxiii.
minutes.

M. vi. c. i. the
Eclipse of the
moon the 29.
day of novem.
bii. hours, 38.
minutes.

M. vi. c. i. the
Eclipse of the
Sunne the 14.
day of Decem.
ii hours, liiii.
minutes.

M. vi. c. ii. the
Eclipse of the
moon the xxv.
of May, vii.
hours xxxvi.
minutes.

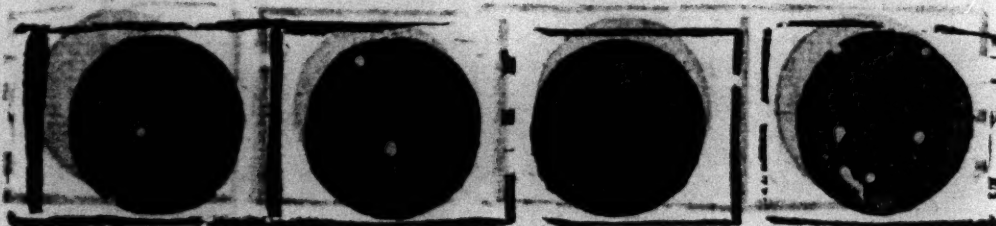


M. vi. c. iii. the
Eclipse of the
moon the xliii.
day of May,
xii. hours i.
minutes.

M. vi. c. iii. the
Eclipse of the
moon the viii.
day of novem-
ber, vii. hours
37. minutes.

M. vi. c. iv. the
Eclipse of the
moon, the 24.
day of March
ix. hours, 42.
minutes.

M. vi. c. v. the
Eclipse of the
moon, the 24.
day of March,
at viii. a clock
at night.

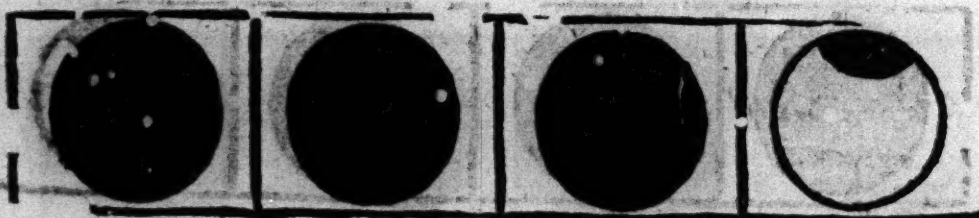


M. vi. c. v. the
Eclipse of the
moon the 17.
day of Septem.
a quarter past
4. in the morn.

M. vi. c. v. the
Eclipse of the
sun, the 2. day
of Octob. half
an hour past
one a clock.

M. vi. c. vi. ther
is no Eclipse
to be seen.

M. vi. c. vii. the
Eclipse of the
moon the 27.
day of August,
half an hour
past 2 in the m.



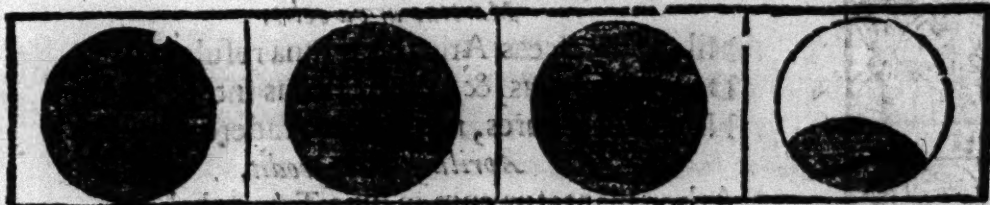
The Shepheards Kalender.

M. vi. c. viii. the
Eclipse of the
sun the 31. day
of July. a
quarter past 3.
a clock.

M. vi. c. xi. the
Eclipse of the
Moon the 10.
day of Janua-
ry, a quar. foze
2. in the morn.

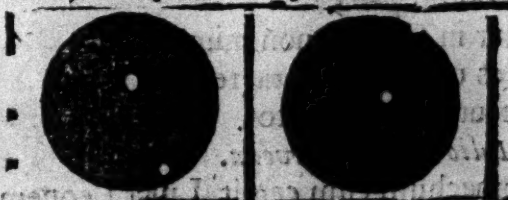
M. vi. c. ix. the
Eclipse of the
moon the 6.
day of July, a
quarter past
xi at night.

M. vi. c. x. the
Eclipse of the
moon the xxvi
of July, at 4. a
clock in the
morning.

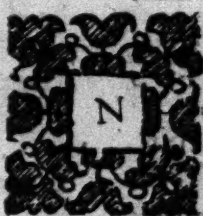


M. vi. c. x. the
Eclipse of the
moon the 20.
day of Decem.
at 3. a clock
in the morn.

M. vi. c. xi. the
Eclipse of the
moon the 3.
of May, at sun-
setting total-
ly Darkned.



All the Eclipses of the Sun be in the day, and of the Moon be
night. And yee shall wit the Eclipse of the Sun and of the Moon
appeareth sometime otherwise than we see it, for the Eclipse of the
Sun may well be by night and the Eclipse of the Moon may be by
day, but such Eclipse appeareth not to us Shepheards.



No marvell that mans mind is mutable,
And will you know wherfoze and why:
For he is made of things variable,
As of hot, cold, moist, and dry,
The wit is light and passeth lightly,
And sley we be made of four changeable
How should man be stedfast and stable?

An Eclipse shall be marvellous to behold,
Through which many shall be the world,
For many shall find neither silver nor gold,
It shall be so dark within their purse.



Pocula

The Shepherds Kalender.



Pocula Ianus amat.

Tangere crura cave quum luna videbit aquosa,
Inferere tunc plantas: excelsas erige turres,
Et si carpis iter tunc tardius ad loca transi.

Febrinus urgeo clamat.

Pisces habens lunam noli curare podagram,
Carpe viam tutus, sit potio modo salubris.

Martius arva colit.

Nil capiti noceas Aries cum luna refulget,
De vena minuas, & balnea tutius intres,
Non tangas aures, nec barbam radere debes.

Aprilis florida prodir.

Arbor plantetur cum in luna Taurus habetur,
Non minuas tamen, edifies, nec semina sparges,
Et medicus caveat cum ferro tangere collum.

Ros & flos nemorum Maio sunt comes amorum.

Brachia non minuas cum lustrat luna Gemellos,
Unguibus & manibus cum ferro curra negitur,
Nunquam fortabis a promissore petitur.

Dat Iunius fana.

Pectus pulmo jecur in Cancro non minuantur,
Somnia falsa vides utilis sit emptio rerum,
Potio sumatur, securus perge viator.

Iulio refecatur avena.

Cor gravat & stomachum cum cernit Luna Leonem,
Non facies vestes nec ad convivia vades,
Et nil ore vomas, nec sumas tunc medicinam.

Augustus spicas.

Lunam Virgo tenens uxorem ducere noli,
Viscera cum costis caveas tractare cruorem,
Semen datur agro, dubites intrare carinam.

Septemher colligit uvas.

Libra Lunam tenens nemo genitalia tangat,
Aut renes, nates nec iter capere debes,
Extremam partem Libræ cum luna tenebit.

Seminat October.

Scorpius augmentat morbos in parte pudenda,
Vulnera non cures, caveas ascendere naves,
Et si carpis iter timeas de morte ruinam.

Spoliat virgula November.

Luna nocet femori, per partes mota Sagittæ,
Vngues vel crines poteris praeindere tui,
De vena minuas, & balnea tutius intres.

Quartus

The Shepherds Kalender.

Querit habere cibum porcum mactando December.

Capra nocet genibus ipsam cum Luna tenebit,
Intrat aqua novam citius curabitur æger,
Fundamenta ruunt modicum tunc durat id ipsum.

Epilogus sequitur omnium supra dictorum.

QUæ viri antiqui potuerunt scribere libris,
Decurrendo polum constanti mente rotundum,
Aereasque domos temptando & sydera cuncta,
Quæq; fluunt ex his, quomodo nunc sol moveatur,
Intus habes collecta brevi compendio & arte.

De duodecim signis.

Signorum princeps, Aries, & Taurus & Urna,
Tindaride juvenes, & fervida brachia Cancri,
Herculeusq; Leo Nemeæ pavor, asinaq; Virgo,
Libra jugo æqualiter pendent: & scorpius acris
Centaurusq; senex Chiron, & cornua Capri,
Dilectusq; Iovi puer, & duo sidera Pisces.

Idem de signis.

Corniger in primis Aries, & corniger alter,
Taurus, item Gemini: sequitur quos Cancer adustus,
Terribilisq; feræ species, & justa puella,
Libra, simul nigrum portans in acumine virus,
Centaurusq; biformis adest: pelagiq; puella,
Et qui portat aquam puer urniger, & duo Pisces.

De quatuor partibus anni.

De vere

Verq; novum stabit cinctum florente corona,
Pingens purpureo venantia prata colore,
Ver pallidum vario nectit: de flore coronas,
Vere novo lectis decorantur floribus arva,
Veris honos tepidum floret: vere omnia rident.

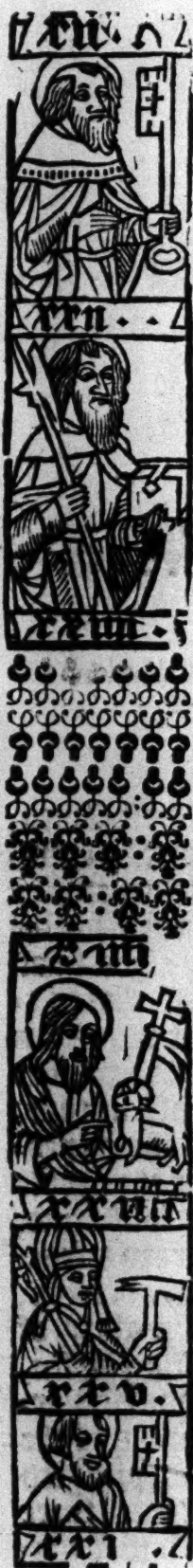
De æstate.

Stabat nuda æstas & spiceaserta gerebat,
Horridaq; Æthiopis signis imitata figuram,
Scindit agros æstas Phæbeis ignibus ardens,
Torrida fert arvis æstas frugifera mella,
Flava Ceres æstatis habet sua tempore regna.

De autumno.

Stabat & Autumnus calcatis surdibus uvis,
Libra per autumnum musto spumantia fervent.
Pomifer Autumnus tenero dat palmite fructum,

Vite



The Shepheards Kalender.



Vite coronatas Autumnus degravat ulnos,
Fecundos Autumnie locos de vitibus implet.

De Hyeme:

Stabat Hyems glacies canos hirsuta capillos,
Cujus nix humeros circundat, flumina montes
Præcipitant, semperque riget glacie horrida barba:
Albentes hæc durat aquas & flumina necit,
Tristis Hyems niveo montes velamine vestit.



CHAP. VII.

Hereafter followeth the second part of the Compost and Kalender,
which sheweth of the tree of Vices, and of the
pains of Hell.

In the name of the Father, the Son and the holy Ghost Amen,
we purpose to shew the tree of vices, for sinners to take exam-
ple by, to understand their sinnes: which is divided in threelve
principall parts, after the seven deadly sins, and each deadly
sin is likened to a tree, and every tree having eight small
branches, and all these seven trees come out of one tree by it self, that is, e-
vil and comes of one beginning, and that is the Devil, and it bideth an
end, that is, everlasting damnation, which is ordained for all them that
seek not remedy betimes by penance and repentance of their life in time.
After this tree of vices followeth the pains of hell, to shew the lay peo-
ple what punishment is ordained for every deadly sin, and that the people
may better shew their sins in contrition, and make clean their conscience,
and that they may be the houses of God, so that vertues may grow & fruc-
tifie to the profit of their souls. The first great branch of the tree of vices,
is pride and he hath xviij. branches grow in out of him, as vain glory of
himself, vain-glory of the world, praising himself in evil, boasting of sin,
inobedient disdain, to tempt God, exesse, dispraising, false goodness, har-
diness, presumption, rebellion, obstination, sin wittingly, communing of the
sacrament, shame to do good. Out of every the which branch is springeth
three branches, and out of every the said three branches groweth three
small branches, to the number of seven score and thirteen, and in so ma-
ny manner of ways ye may sin in the sin of pride, which is the root and
beginning of all the seven deadly sins, and therefore shall be shewed first of
pride: and after the other six sins as they follow in order.

The

The Shepherds Kalender.

The i. branch of Pride.

Claim-gloze of himself.
Seeking ioy
 and not the glo-
 ry of God.
Hypocrisy.
Dispraising
 themselves for
 to have praise.

When any weeneth his goods come of himself.
Or that such goods be due for their merits. (Do
If they beleue to have. or to know moze than they
Dissembling by words to be better than they be.
Seeming by works to be good and be not.
Desiring praise for his good deeds by other (them
To dispraise his deeds that other should praise
To repent his doings because they be dispraised.
Dispraising himself that others may praise him.

The ii. branch of Pride.

Claim-gloze of the world.
For riches.
For pompes.
For honours.

When they ween to be the better for their goods.
Or weeneth to be worse without them.
To be ashamed that they lack riches in their need.
Delighting him to have a great household.
Reloycing them in the fair shape of their bodies.
Or in new fashion. or multitude of his clothes.
When they desire to be honoured with other good
Willing to be honozed and bread.
Or to the end it may be said that they be mighty.

The iii. branch of Pride.

Claim of euill doing.
Declaring their
 sing.
Being glad that
 they be euill.
To have no
 shame of euill
 doing.

For to be praised of cursed and unhappy people.
Or for to shew that they be prompt to euill doing.
Delighting in recozation of his euill deeds.
For that they love the friendship of the world.
Or for they doubt not the righteousness of God.
Or else they love not God with their heart.
For they know not which is vertue ne vice.
Nor to amend themselves be not willing.
For to be seen gladly when he doth euill.

The iiij. branch of Pride.

Boasting of him.
Praising thy
 self.
In shewing
 themselves bet-
 ter than they be
 weening that
 they be wise and
 be not.

Openly before all folks or few.
Or secretly before one. or by himself.
Seeking occasion for to be praised only.
Covering their euills that they be not seen.
Telling their good deeds that they may be known
Hiding their sins that they appear not great.
To be great in iudgement with himself only.
Dispraising the understanding of other. God
Preferred their own vertue before the grace of
 Openly

The Shepheards Kalender.

The v. branch of Pride.

Inobedience.
Openly gain-
saying.
Doing unduly
all that they
ought to do.
For to require
grace importu-
nate.

Dispraising his master or them that be abowe him.
Dispraising the merits that come of obedience.
Desiring to be such that he may gain-say others.
When negligently they do that they ought to do.
Or when they do it otherwise than appertaineth.
Or to let damage and to have profit.
When they have custome in sin and fall oft therein.
Enviously and frowardly asking grace for it.
Insatiably persevering without amending.

The vi. branch of Pride.

In dam.
Dispraising
other.
Preferring
themselves be-
foze other.
Dispraising o-
ther lesse than
himself.

For their ignorance and fault of understanding.
For their poverty and scarcenelle of riches.
For their sicknesse and default of members.
Shewing himself cunning in some works.
In praising their deeds dispraise them of other.
In considering of lesse than he, exalt himself.
That will compare themselves for riches or science.
Or they which be almost as great as he.
Or which in things abovesaid are abowe him.

The vii. branch of Pride.

To tempt God.
Desiring to sin-
full living.
To expose
themselves in
perill.
Not helping
themselves from
perill.

For they consider but sensible things.
For they will not beleve things they see not.
To iudge things to come or they happen.
To beleve themselves that God should delver them.
Or to dispraise and dye in such dangerous perill.
Or beleve in destinyngs that otherwise it may not be.
For they will use no reason for to help themselves.
For they will use their own folly without counsel.
For they be too slothfull, not willing to labour.

The viii. branch of Pride.

Estee.
To go befoze
thy betters un-
worthily.
To obtain
them overmuch.
To oppresse the
poor men or ser-
vants.

Usurping the might that they ought not to have.
Exceeding the power to them committed or given.
Treating them evil that be under their puissance.
For they be lesse worthy in such authority.
For they are too cruel to them that be subject.
To make himself hated and may profit by fair speech.
By might or riches of his friends.
For violence that the sovereigns may do.
For the riches or great goods that they have.

Putting

The Shepherds Kalender.

The ix. branch of Pride.

Watching his
soul in perill.
Caring not for
things to come.
Preferring the body
to the soul.
Being in deadly sin without repenting him.
Being in sin and care not for to amend.
Or to understand it and reioyce of it.
Not believing the life to come for the good people.
Believing the life to come, but not stedfastly.
Or to beleve it well, and not amend their lives.
Being diligent to the body, and negligent to the soul.
Desiring temporall goods and not spiritual.
Nourishing continually the flesh in Delights.

The x. branch of Pride.

False goodnesse.
Unrightfull to
be dyspraised.
Unjustly willing
to be praised.
To do good in
an evill intent.
For his presumption, arrogancy and pride.
For his vain glory, vaunting and praising.
Or for to seek to live of advantage.
When they delight in worldly lounges.
When they have dread to be dyspraised.
Or to desire to be honoured without cause.
For ignorance when they beleve not to do good.
Unchably as good in hope that it shall turn to evill.
Fraudulently doing it for to deceive other.

The xi. branch of Pride.

Hardnesse.
Being unkind
in their deeds.
To be fierce and
over cruell.
Importunity.
To be presumptuous and not prove the truth.
By entreating over straightly the rightfull things.
Crabelling more than of right them that be iust.
When there is none affection ne love unto other.
As find new manners to do evill.
To have no shame to do cruelty.
When one desireth a thing ever continually.
Or when one is over-hasty to have his duty.
Or to be over envious in asking it.

The xii. branch of Pride.

Presumption.
Beleve no man
but themself.
Speaking of
high things.
Beleve more in
himself than he
should do.
In gainsaying alway in the deeds of other.
Not beleving that other then do good for God.
For his own deeds to be content of himself.
Exalting himself and shewing that he is great.
To contrary his neighbours, or other such.
In blaspheming God and holy Saints.
When any will not know their own defaults.
When any dyspraiseth the faults of other.
Undertaking to come that they may not.

The Shepheards Kalender.

The xiii. branch of Pride.

Rebellion.
Harden himself
in fighting.
Beck to God.
To uphold
his will.

That may not suffer patiently to be smitten.
To grudge against the will of God.
For to be smitten, blaspheme God and his saints.
To let any good to be done.
Not to help to do good when they may.
Or to be loopy that any body should do good.
For to do sin more liberally.
For familiarity that they have to him that smiteth.
Or that this sin that they defend.

The xiiii. branch of Pride.

Estimation.
By falling.
Not willing to
forsake evil
doing.
To be hardened
in evil.

Will not hear their betters to teach them good.
As to do thereafter he mendeth them not.
Unwillingly to do evil that to be mended.
For they will not leave their evil custom.
Or els they give not them to do good.
Or that they reioyce them in evil doing.
To do against things that are Doubtfull.
To be sene that thing good that is not.
To give themselves to evil without remedy.

The xv. branch of Pride.

Sinning deadly.
Sinning veni-
ally.
In thought
deadly or ve-
nially.

By presumption or understanding to do evil.
Or by ignorance that they will not understand.
Desiring and provoking themselves to do evil.
For to follow evil company.
For custom to do any venial sin.
To end one sin that they may end another.
By cogitations in their heart onely.
By words said lightly.
Or by work done undiscreeply.

The xvi. branch of Pride.

Contumacious of the sacra-
ments.
Singing of
terrace.
Ministring
the sacraments.
Receve the
body of Jesus
Christ.

And to be in any heresy.
Or to be in curse of cursing.
Or willingly in deadly sin.
Less than his duty and unworthily.
Without reverence and undevoutly.
Without doing their duty to the people discreet-
ly without honour, devotion and reverence.
Cheerously and of that they should not receive it
To say against them that are more wiser than he
willingly

The Shepheards Kalender.

The xvii. branch of Pride.

Shame to do good
Willing to be
 good and have
 shame.
 Having shame
 to be good and
 is not.
 For to be like
 them that be
 evill.

By weaknesse and fault of courage.
 For to love negligently any good that may be.
 By weening that it is shame which is honour.
 When they will accomplish the will of any person.
 Or when any loveth that which is not good.
 Or when they be sloathfull for to do good.
 When they reioyce them in evill company.
 To shew the damage of himself and other.
 For to obtain that he desireth.

Here endeth the branches and small sprales of the sinne of Pride, and here-
 after followeth the branches and sprales of Envy, and the names of them
 all in order as they come. The first is nopsomenesse, the second is Detraction,
 the third is Adulation, the fourth Sufuration, the fift sin is against
 the holy Ghost, the sixt Suspention, the seventh Accusation, the eighth Ex-
 cusation, the ix. Unthankfullnesse, the x. to iudge, the xi. Substraction, the
 twelfth Drabbing other to sin, the thirteenth false love.

The first branch of Envy.

Nopsomeness
Sorrow of the
 wealth of his
 neighbour.
 Not glad of the
 wealth of his
 neighbour.
 To be glad of
 his neighbours
 hurt.

For to desire thy neighbours harm.
 For thou maist not sustain to see his wealth.
 To the end that thou maist oppresse them in misery.
 When he hath done injury in time past,
 Or hath not given to thee that thou requiredst.
 Or thou maist not see the increasing of his good.
 That thou dost to him, or art causer.
 Or of that other doth and not thy self.
 Or that he suffereth by the iustice Divine.

The ii. branch of Envy.

Detraction.
For cause of
 lightnesse.
For cruel hate.
In lying wit-
 tingly.

By evill accustomance so for to do.
 Or to accomplish the will of some folk.
 Not taking heed if their wordes may annoy other.
 Finding any ill that is not good ne faithfull.
 In reporting that they heard say or that it is true
 To say they have heard ill by other and have not.
 To the end to cause some to have trouble & damage.
 To the end that no wealth come to him they hate.
 Or to the end that he be thereby defamed.

The Shepherds Kalender.

The .iii. branch of Envy.

Envy. To annoy under colour of good favour. Flourish ill in fair semblance. Holding his peace suffering to do ill.

To say that they know the which they know not. That they understand to be greater than it is. Flourish, sustain, or defend other in folly. Saying that profiteth or noyeth by flattery. Sometime flatter veniall, sometime mortall, saying evil behind, and fair before. For to have any winning or profit, for to compare or please some person, or not to lose the love of him that doth evil.

The .iiii. branch of Envy.

Envy. Causing discord and strife. Making strife to last long. Not labouring for peace.

By persuasions moving the parties. Or by false tales and making of lesings, And in reporting of cursed language. For thou wilt have a mans love onely, Or thou wouldest have help to annoy another. Or not caring for the wealth of them that be at discord, By malice, that thou wouldest not have the peace made, For thou wilt not travel for to make peace, And being diligent to travel for it.

The v. branch of Envy.

Envy. Slandering the good people. Deeming that it is pain to serve God. Not helping the good people.

Turning their good name into evil. Seeking means for to trouble their minds, withdrawing them from the love of people. In abusing them of the graces of God. Being sloathfull in doing good works. Not loving God. The which suffereth for the love of God, Or for penance of their sins, Or for to get the glory of our Lord.

The .vi. branch of Envy.

Envy. To beleve too soon. Beleaving over faithfully. Oft times to beleve.

By whatsoever occasion indifferently. To beleve any thing that is said shortly, Be it true or false without any advisement. That the which thou shouldest not beleve, Or that thou art over light in beleaving, Or that thou iudgest the good without discretion, Things unbelievable and which may not be. When divers times thou hast been deceived, For thou maist not but beleve.

The Shepheards Kalender.

The vii. branch of Envy.

Accusation,
Of troth.
Falsely.
Of doubtfull
things.

When it is for vengeance of him that is accused.
When it is for lightness that they have to accuse other.
Or to please him to whom they do accuse unto.
When they find the evil with which they accuse.
When they know him that they accuse not guilty.
When they accuse the guilty because of hate.
Seeking occasion to nory him that is accused.
Affirming to be true the uncertainty of their accuse.
Imposing the harm that they ween be, and know it not

The viii. branch of Envy.

Execration.
By words
By force of
swearing.
By the holy
gospel.

Which be doubtfull having double understanding.
Manifestly, and which they know to be false.
Seeking occasion to hide the evil deed.
Putting the fault on him that did it not.
For to shew himself innocent of the fault.
For to avoid the punishment of his fault.
Though he be constrained to forswear him.
And worse if they do it wilfully.
Or to swear ere they know wherefore they swear.

The ix branch of Envy.

Contumacious.
Not knowing
the benefits of
God.
Doing ill for
good.
Not preiding
goodnesse for
goodnesse.

How much or how well they have done.
By what bounty for without desert he giveth us them.
Or what thing is worthy to retribute to himself.
To him which did help thee in thy need.
Unto him which counselled thee in thy necessity.
Unto him that defended and kept thee from perill.
But done evil to him that hath done thee good.
Neither do evil nor good to him that did thee good.
For receiving a great benefit yeild a small.

The x branch of Envy.

Confession.
The deeds of
other not ap=
pertaining.
Doing false
judgements.
Evil to be good
or contrarily.

By ignorance ere they know him.
In doubt of that which they know not.
Or to iudge without being required.
For any gifts received or to receive.
For love or for hate.
Lightly for certain malice.
By lightnesse for they been accustomed.
Or so to do weening to do it by sport.
Or wittingly willing for to annoy another.

The Shepheards Kalender.

The xi branch of Envy.

Envy.



In temporall things.

In spirituall things.

Or of Counsel.

Not giving to the poore goods that be superfluous.
 Retaining lawfull goods without departing.
 Goods that are exposed in evil usages
 Not being busie about the salvation of sinners.
 Not admonishing sinners to leave their sin.
 Not shewing to other the good that they can.
 Not giving counsell to them that ask it.
 Or giving evil counsell willingly.
 Not counselling when they may them that do ill.

The xii. of branch of Envy.

Envy.



By example.

By counsell.

By force.

When they do evil afoze their subiects.
 When any leadeth another in company to do ill.
 Or under the colour of good do great hurt.
 Drawing the great to ill, that thine may shew lesse.
 Or by their sin more delectably,
 And be glad that they consent to sin with them.
 Of requiring or admonishing.
 Not ceasing till they consent to evil.
 By oppression, and in constraining them.

The xiii. branch of Envy.

Envy.



For the love and favour of man.

For earthly profit.

For fleshy humanity.

Them that favor thee and do thy will:
 Them that may noy thee to the end they do not.
 To the end thou maist be seen gentle and meek.
 Feigning thee to be a friend to him, and art not.
 Feigning that thou lovest him more than thou dost.
 Shewing to be his friend, and art his enemy.
 Defending or sustaining any in their evil.
 Promoting them which art not worthy to be.
 For to labour to live more deliciously.

Here endeth the branches and small sprays of Envy, and followeth the branches and small sprays of wrath, as Iniquity, hatred, Continuall, Consenting, forwardly, homicide, vengeance, Impatience, Clamour, Blasphemy. And out of each of these ten branches, cometh nine other small branches, and so the whole number is xcix. branches, the which letteth a man that he may not love God ne his owne soul, and for this sin it is hard to be accustomed in a man, and be saved.

gocking

The Shepheards Kalender.

The i. branch of Wrath.

**Mocking him-
self.**
Curling.
Deceiuing.

Letting other to looe that mocketh thee.
For declarations that thou hast in mocking.
Or that thou art accustomed so to do.
Ether in thy thought without speaking.
Or of his mouth by words.
Sowing discord and noyle between people.
Giving full counsel for to do euill.
Awaiting the sinner for to do euill.
Seeing sin, and not reprove it when they may.

The ii. branch of Wrath.

Discord.
Injury.
Conspiration.

By manifests and rancours.
Seeming a friend and haue rancour at the heart
For to make peace and keep malice in thy mind
In defaming other.
In taking his goods from him.
In hurting his body or his good name.
To schismatise or procure diuision in the Church.
Contriving in persons in good or in euill.
Conspiring in any works.

The iii. branch of Wrath.

Reprebings.
Sharp words.
**Greeuing his
neighbours.**

Repreue the povertie in which they are.
The flagellations that they haue or had.
Or that they be come of a pooer kindred.
Prooking other to anger.
Full of reprobuing and injuryes.
Such as may bear hurt and damage.
By outrageous words and sayings.
By hurting of his person, or homicide.
For to take from him his goods or renown.

The iiij. branch of Wrath.

Not amending
**Reioycing in
euill.**
**Hoping to do
euill.**

Not when they haue domination upon the sinner.
Or when he is familiar with them.
That helpeth to do euill and might let it.
Praising and reioycing the sinners.
And not to mourn for the sin they haue done.
Nor correcting them that be euill.
By help that thou givest to them.
For thou defendest them that do euill.
By counsell that thou givest.

Impugning

The Shepheards Kalender.

The v. branch of Wrath.

Frowardly.
Impugning
goodnesse.
Wanting strifes.
Strife by words

Beleebing in any heresy.
For to have meat and drink.
For the love of one and hate of another.
By customance, for the reioyce in them.
By manifest hate that they will make appear.
By secret rancours in their hearts.
As in questions mutile and froward.
For to shew his science.
For to gainsay him to whom they speak.

The vi. branch of Wrath.

Pomice.
In defending.
Slaying wilful-
ly.
Which they
ween not to e-
vill.

Having will to slay and kill.
Himself or other without will to slay.
To slay unadvisedly or ignorantly.
By treason.
By hate.
For he which they slay is good.
Weening to do well and do slay some man.
In conjecturing any thing ioyously.
Or by him give any medicine.

The vii. branch of Wrath.

Revenge.
For wrong do-
ing.
Weening that it
be his damage
and is not.
By fault of
something.

Saying semblable injuries.
In saying moze greater injuries.
Or injuries though that they been lesse.
Roying him that correcteth thee for thy wealth.
Or do evill to him that doth thee good.
If it displease thee they have done for thy weal.
If any giveth or lendeth thee not their goods.
That he hath not done that he is not bound to do.
Or hath not helpen thee to do thy ill will.

The viii. branch of Wrath.

Impatience.
In iudgements
of God.
In his wret-
chednesse.
Of wrongs of
his neighbours.

When that which pleaseth God displeaseth thee.
Or for the will of God pleaseth thee not.
Or thou hatest that which God would have done.
If thou be in any malady or sicknesse.
Or if thou be in great poverty and need.
Or if thou have any troubles or adversities.
For they have mislaid thee in words.
Or they have misdome to thy person.
Or they have misdome in thy goods.

The Shepheards Kalender.

The ix. branch of Wrath.

Clamour.
 Debate for inu-
 tile things.
 To make lea-
 ling and false
 tales.
 Clattering.

As of beauty and fairnesse of women.
 Of his linage, friends and parents.
 Of things which do annoy.
 By very malice and hate.
 By daunting, craking, and boasting.
 By fraud and unfaithfullnesse,
 To vanquish by force of speaking.
 Of for to annoy by clattering.
 Of for pleasure that they take in it:

The x. branch of Wrath.

Blaspheyming.
 Knowing of
 God the which
 appertaineth
 not to him.
 Affirming of
 good things
 unworthily.
 To say that is
 good that is not

As of his sovereign, might, and puillance.
 Of great goodnesse in us.
 Of his right wise iustice.
 By an error in which they be.
 For dread and fear of loosing.
 For covetise of winning.
 In beleebing as doth Idolaters.
 In opinion by evill understanding.
 Doing against the ordinances of the Church.

Here endeth the branches and small sprates of the sinne of Wrath. And here-
 after followeth the xvii. branches of Sloth, as Evil thought, Annoy of wealth,
 readinesse to evill. Pusillanimitie. Evil will, breaking betwix, Impenitence, In-
 fidelitie, Ignorance. Vain sorrow, slothly, evill hope, Curiosity, Idlenesse, E-
 vagation, letting to do good, Delolation. Out of the which xvii. branches
 cometh this small branches, which bringeth a man to everlasting damnation
 and pains perpetuall.

The first branch of Sloth.

Evil thought.
 Superfluous
 thoughts.
 Dolorous cogi-
 tations.
 Detestable
 thought.

To delight in thinking evil.
 Thinking that sin is a sweet thing.
 Long abiding in thinking evil.
 How they may hurt any secretly.
 That impureth his deed unto other.
 How doing evil they may be said good.
 How they may do evil.
 How doing evil they may persevere.
 How they may resist to the good.

The Shepheards Kalender.

The ii. branch of Sloth.

To sinne by custome. **F**or that other sinneth in like wise.
Sinning by malice. **F**or the custome is so for to do.
Or by desire not to love it. **F**or there is none that reproveth the evill doing.
For when any loveth evill, and doth accomplish it.
For when any loveth the good and doth it not.
For when any hateth the good and loveth the evill.
For when any doth good against his will.
For when any reioyceth not in doing good.
For when it displeaseth them not if they do evill.

The iii. branch of Sloth.

Readiness to ill. **I**n leaving the good which they know.
By constance. **C**hanging oft times their purpose and counsell.
By pusillanimitie. **M**ean in adversity, and raise himself in prosperitie.
By curiosity. **D**istrusting in the grace of God.
Fearing to begin any good thing.
Seeking new things and unprofitable.
Pleasantly to hear tales and fables.
Seeking new tydings by his own will.

The iiiii. branch of Sloth.

Dread where they ought not. **D**reading that which is to come is no damage.
Dread more than they should. **L**ooking the spirituall goods for the temporall.
Dread them they should not. **I**f temporall adversity seem over grievous.
Making great sorrow for that thou hast lost.
Sorrowing that they have which they desire.
Making sorrow if any thing hap against thy
As detractors when thou livest lustily. **(will)**
As defending the evill for to please them.
Or it noyeth them not if any do well.

The v. branch of Sloth.

Will to do evill. **T**hat it be to the dishonour of God
Customably for. **T**o the damage and prejudice of his neighbours.
To do evill. **T**o the damnation of the soul.
Delighting in evill as much as they may. **F**or the declaration of thy evill
For the displeasure of the good.
Not resisting evill cogitations.
Loving evill delectations.
Appetising that they may delight in evill.

The Shepheards Kalender.

The vi. branch of Sloth.

By negligence.
By forgetting.
By dispraising.

When any maketh a vow and mispraiseth to do it.
 That doth lisse to vow then he hath promised.
 That fulfilleth not his vow as he should
 Of secret vows or things to them belonging.
 Of vow promised to himself or other.
 Of vow made to enter into religion.
 Not accomplishing his vow when he may
 Or that may not and doth none other good semblable
 Or that they have no letting for to accomplish it.

The vii. branch of Sloth.

Living and do
 no penance.
 Not having
 shame to sin.
 Purpose for to
 sin.

By small penance and never to repent.
 By delation from day to day of repenting.
 By mispraising that they will not repent them.
 When after sin they be ready to sin again.
 When they shame not of the sin they have done.
 Or without sorrow reioyce them to have done ill.
 Being in will to accomplish mortall sinne.
 After they have sinned purpose to abide in it.
 Seeking occasion to fall into every sin.

The viii. branch of Sloth.

Not beleebing
 that they should
 beleeve.
 Beleebing that
 they should
 not.
 Beleebing un-
 stedfastly.

As the Jewes beleebed, and other unfaithfull men.
 That will not hear the articles of the faith.
 Or that heareth them and will not beleve in them.
 In false Gods as doe the Sarazens.
 In Idols or in some Stimulachres.
 Or beleve in devylsh things as witches do.
 Doubt in that they ought to beleve stedfastly.
 Beleve, and not stedfastly as they ought to do.
 Easily to let himself be deceived of his faith.

The ix. branch of Sloth.

Indiscretion.
 That they
 ought to under-
 stand.
 Not willing
 to know.

Do without counsell which should be counselled.
 Doing without manner they ought to hold.
 Doing without wisdom things that is needfull.
 Dispraising knowledge, and will not be taught.
 Not travelling to learn that they ought to know.
 Not purposing and not caring for to learn.
 For they run, and will take no pain to learn.
 For to have recreation of not knowing.
 For sloth and negligence of learning.

The Shepheards Kalender.

The x. branch of Sloth.

Wain forrow.

In nopsomness
of llyng.

False hope.

Dispraising.

When good things bee displeasante.
When all things been annoying.
When all that they do is done heabily.
Presuming too much of the mercy of God.
Not going from sin, trust in the mercy of God.
Lying in sin without the dreadd of God.
For the straightnesse of iustice of God.
For the greatnes of the sinne that they have comited.
To mistrust in the mercy of God.

The xi. branch of Sloth.

Slovenelle.

Toward for-
bidden things.

Toward hol-
some counsell.

Toward the
commandement.

When any exposable him too much in perill of sin.
When any are too much assured for to do sin.
When any exposable him too much in temptations.
Not willing to be good, and leave the doing ill.
Not honoring the good, and love it better than the ill.
Dispraising the counsell of good folk.
Not doing the commandement that they ought.
Dispraising the commandement, or him that made it.
Not loving any thing that is commanded.

The xii. branch of Sloth.

Evill hope.

Despise men of
good fame.

Not fearing
shame.

Doing good in
evill intention.

Continuing in doing evill operations.
In having hope to do evill all only.
Or doing them both together.
Not caring what thing is said of thee.
Nor caring if any be slandered by thee.
Not seeking that any be edified by thee.
Fraudulently and thou knowest it well.
Without discretion not caring to whom nor how.
Cautiously for thou wilt not know it.

The xiii. branch of Sloth.

Curiosity.

Seeking un-
profitable
things.

Delighting to
vain things.

Doing that
none other can
do.

Willing to understand the thing that is cause of sin.
Laboring to confound other by force of language.
For to be called wise of Ideots and fools.
To draw and go to such as be dissolutions.
Or that they do and make dissolute.
Or make thee take heed unto all vanities.
Making new things that were never seen.
Or that they learn things that be evill.
Or things that bee only for to make folk laugh.

Ceasing

The Shepheards Kalender.

The xiv. branch of Sloth.

Idolence.
Ceasing to do good.
Seeking to do evil.
Not resisting to do evil.

That is to say, good cogitations.
To good words.
And to good works.
That is, to know the concupiscence of the flesh.
The concupiscence of the eyne is avarice.
And to live proudly.
For love that they have to evil.
For annoy they have to goodnesse.
For negligence of themselves.

The xv. branch of Sloth.

Exagation.
In idle things.
Or electable things.
And wicked things.

Exposing him in vanities.
Not withdrawing him from vanities.
Willing to abide in vanities.
For they been evil and pleasant.
Abiding by long time and space.
When thy will is thereunto provoked.
How cautiously they may endamage and hurt.
Or the more grievously hinder.
Or the more longer annoy.

The xvi. branch of Sloth.

Setting to do good.
Consenting to them that do evil.
Not helping the good.
Hindering the good.

By malice for to accomplish their will.
For hate that they have to the good folk.
Or for hate of good they might do.
When they may have no profit without they
There as they be in perill. (help.
Whereas they default without having succour.
As by himself.
Or by other persons.
Or hold from them that they owe them.

The xvii. branch of Sloth.

Dissolution.
As in vain things.
In wanton things.
Or in foolish reioycing.

In the beholding folk sporting them by vanity.
Setting their eye to behold any vanity.
Being in places popular and publike.
In lusts of the body.
In lightnesse of courage.
By force of singing and crying.
By laughing too much and over long.
To be without gravity when they should be so
To provoke other to laugh.

The Shepheards Kalender.

Here beginneth the twenty branches and boughs of Covetise, as compunction, Rapine, Usury, with-holding debt, Not yeelding commended, Simony, Sacriledge, Theft, being proprietary, taking gifts univerty, To have too much, Expending abundantly, fraude, false compunction, Leasing, Swearing, Forswearing, false witnessse, Plays, being vagabond, Of the which twenty branches cometh other small twiggss or branches to the number of an hundred and thirty. And so the whole number of them is an hundred and fifty.

The first branch of Covetise.

Compunction.

Solicitude of thought.

How to winne without conve-nance.
And may not withdraw them from it.

Forget the spirituall goods for the temporall goods.
Be negligent to the spiritual, diligent to the temporal.
Dispraise the goods of the soul for them of the body.
Holding that without noysance they ne may.
Procuring goods of other for to have profit.
Willing to have profit for their solicitude.
Getting temporall goods by great delectation.
Being holden in love to get temporall goods.
Or to vaunt him to get more than he can.

The ii. branch of Covetise.

Rapine.

Taking by force the goods of other.

Doing violence.

By curbeis and subsidies.

To his subiects, or lesse than he.
To his enemies by what manner it be.
To his neighbour by subtil mean.
To his subiects for him of temporall goods.
Or likewise by spiritual things with threathnings.
Or in spiritual things making promises.
Doing unduly without right and reason.
Or that before they were accustomed so to do.
Or that they be done by force of threathnings.

The iii. branch of Covetise.

Usury.

By covenant made.

Without covenant, but in hope.

To sell for more for giving days,

When any seles the Dearer because of abiding.
Lend mony to have more largely.
Or for because they lend and do abide.
Not lend without they have a pledge.
Or by signs to be sure to win by lending.
When any receiveth or lendeth to have benefit.
As be open usurers.
Or that they think to get mony by they sell.
Or by accustomedance so for to sell.

Denying

The Shepherds Kalender.

The iii. branch of Covetise.

Withholding.	D enying it.	D ebt thou knowest well thou dost owe.
	O r stealing it.	O r the debt thou hast forgotten.
	T o forget it.	T he which is openly know that thou owest.

Without will to give it him another time.
Not having power to pay, and ask no mercy.
Which be paid and ask it him again.
Not giving children that they have of their friends
Detaining willingly that to other belongeth.

The v. branch of Covetise.

not peeld. things committed	W ithholding them by deed.	B y strength or violence distribute them to himself.
	D efer for to peeld them.	B y fraud make them to lose them that owe them.
	L ending them to other.	S aying they hold them under colour of love,
		T o the end mean while they may profit them.

Or that by some mean they may keep them.
Or to have meed for peelding them.
To have recompence for such lending.
By curiosity to lend that which is not his.
By ambition to say is his which is not.

The vi. branch of Covetise.

Sellmory.	S elling spirituall things by wordes.	T o people adulterous by their flattering.
	S elling spirituall things by price.	B y leading of processe and to unworthy people.
	S elling spirituall things by prayers.	B y the evil wordes of other.
		A nd taken before such thing be common.
		O r taken after they be common.

Putting cause wherefore the same was not.
Sometime doing with threarnings.
Or sometime without threarnings.
And sometime with violence and force.

The vii. branch of Covetise.

Sacellege.	T aking sacred things in holy places.	A s the goods of the Church to be taken in the Church.
	O r hallowed things in place not hallowed.	W ithholding dimes and things of the Church.
	O r things not hallowed in holy places.	T aking the goods of the Church undeserved.
		T aking the goods of the Church wherewith they
		U nworthily distributing the goods of the Church.

A lay man having dimes saying to be his.
By questis or any thing touching to the Church.
All goods for surety put in the Church.
Things or casualties of them allowed to sell.

The Shepheards Kalender.

The viii. branch of Couetise.

**stealing with-
out it be
known.
having the
goods of other
hiding them.
Consenting to
him that doth
evill.**

**For him that thou robbst did thee damage afozetime.
Or thou dost it of thy proper malice.
Or for thy simplenesse and ignozance.
For to withhold them more peaceably.
For fear to be punished.
Or for thou wilt always persevere in ill.
For it pleaseeth thee that such robbery be done.
Or thou hast profit by such robbery.
Or for thou fearest him that doth such theft.**

The ix. branch of Couetise.

**A religious of
the goods of
his religion.
When or too-
men married.
Of the patri-
mony of the
crucifixe.**

**To have without knowledge of his prelate.
Or by consent of the prelate which appertaineth not.
Or have licence to appropriate too much to him.
When one hath good without knowledge of the other.
Or that one giveth too much to his kin.
When one spendeth privately the common goods.
In taking more than of necessity.
Unworthily and where it appertaineth not to be.
Spending it in evill usage.**

The x. branch of Couetise.

**To do hurt.
To cause dis-
honesty.
To sell iustice.**

**And for to bear damage unto other.
In accusing other wrongfully.
Or sometime accusing for a iust cause.
As for to make treason or conspiracy.
To make unkindly and dishonest things.
Or in taking both the adverse parties.
To the end to do his particular profit.
Passing iustice, and to wrong him that hath right.
Deferring to do right to him it longeth to.**

The xi. branch of Couetise.

**Setting over-
much
withholding
overmuch
robbing
they can
of gettoll**

**By violence done for friends, or for alder.
Or by usury unkindly common to.
Or by frauds and deceptions acquired.
To the end they may be more honored and bread.
To the end to have the more these delights.
Or to have more possessions than other.
For envy of them that be richer than he.
By delighting him in riches.
For fear to have scarcity of good.**

Things

The Shepheards Kalender.

The xii. branch of Covetise.

Spending abundantly.



Things iustly gotten.

Things unjustly gotten.

Things not being his.



Giving unlastly not caring to whom.
 Feeling disorderly the goods they have.
 Abusing and foolishly using they know well.
 In retaining them against conscience.
 Doing alms with rapine and usury.
 Spending them in carnalities.
 In appropriating them to his singular usage.
 Or appropriating them to the usage of other.
 Spending them superfluously on other persons.

The xiii. branch of Covetise.

Fraud.



In forecastings.

Being double.

Procuring evil.



By promises that they may receive.
 By threatnings in like wise.
 Or by sweet words.
 Showing fair semblance for the good of other.
 Or by such semblant diffame other.
 Or by fair semblant to hurt other.
 To him thatweeneth thou art his friend.
 To him thou knowest to be thine enemy.
 Or indifferently to his friend or enemy.

The xiv. branch of Covetise.

False competition.



Evil reckoning.

When they do know it & yet do it not.

Consenting to evil, and do it not.



Of that they owe to other iustly.
 Of that which is ought by any ways.
 Or that which is ought to other than him.
 For dread to yield it, or to be noted.
 For shame they have to do it.
 For avarice and love of retaining.
 Holding his peace of that he knoweth.
 Doing help to him that misreckoneth.
 Willing to hinder him that is misreckoned.

The xv. branch of Covetise.

Leasing.



For merriness.

To make other to win.

Fraudulently.



For covetise to please.
 For pleasure that they have of leasing.
 Lightly to swear for they know not.
 Saying that hurteth none, ne helpeth other.
 Sometime that it be for temporall goods.
 Sometime to praise any person.
 That profiteth sometime, and sometime noth.
 That profiteth to none, and noth to some.
 In the doctrine and promise of religion.

The

The Shepherds Kalender.

The xvi. branch of Coverise.

S wearing.	The members	In contemning God and his Saints.
	of God.	For to shew that he is fierce.
	Oftentimes.	Or that they take pleasure to do iniury to God.
	Incautely.	By evill custome to swear often.
		For pleasure that they have to swear.
		For contemptment of him they swear.
		Not taking heed what they swear.
		Doing ill to verify that they swear for.
		Not considering that oathes should be kept.

The xvii. branch of Coverise.

F or swearing.	By words.	Dolezously to deceive and beguile.
		Unwisely of that they know not.
		Willingly of what they know not.
	By faith interposed.	In receyving any of the sacraments of the Church.
		In the false things that be lawfull.
		Or in things that be not lawfull.
	By touching of things made.	Swearing untruly in will to deceive other.
		Or swearing truth, weening to swear false.
		Or that sweareth false weening it to be true.

The xviii. branch of Coverise.

F alse witness.	That thing which they know not.	Bearing witness of the thing they know not.
	The thing that they do know.	Witnessing the thing wherein they be ignorant.
		Dissembling to be ignorant of they know not.
	The thing that they mean to know.	For praise they have or ought to have.
		For love of him for whom they be witness.
		For malice that they will not say the truth.
		For false opinion they have of the thing.
		Say the thing is true, and know it not.
		Not inquiring for the truth, and may well.

The xix. branch of Coverise.

P lays.	which be defended.	As plays made by enchantment.
		Disonesties in provoking to dishonesty.
	That be perilous.	Or the which may greatly noy.
		For pleasure of himself to please other.
		By accustomedance to make such plays.
		Or to hope to have warning to do such plays.
	near persons not apprehending.	A lay man to play with a religious.
		Or a lay man with a Priest or Clerk.
		Or with any man of penance.

The Shepherds Kalender.

The xx. branch of Covetise.

Being vagabond.

For to seek
ways for to be
idle.

To be idle.

To obtemper
their will.

Feigning themselves and be not.
Doing such fantasie without necessity.
Or in so doing for to deceive other.
Among such as travell and labour.
Or among them feigning to be sick and are whole.
Or shewing themselves more sick than they be.
In sustaining things sharp to sustain.
Deceiving by feigned words or by envy.
Meaning to live without any thing that is need=

feigning themselves and be not.
Doing such fantasie without necessity.
Or in so doing for to deceive other.
Among such as travell and labour.
Or among them feigning to be sick and are whole.
Or shewing themselves more sick than they be.
In sustaining things sharp to sustain.
Deceiving by feigned words or by envy.
Meaning to live without any thing that is need=

Here endeth the branches and small sprais of the sinne of Covetise, and here followeth the five branches of Gluttony, each of them to follow other in order, as to seek delicate meats, greedinesse, delicious dressing, eating without hour, to make excesse. Out of the which five branches springeth and groweth finall sprais to the number of xlv. the which bringeth every man and woman that planteth them in the arbor of their bodies unto delectation, unto the kitchen of infernall gulf, there to be fed and made satiate with the Devill the chief cook of the kitchen of hell.

The first branch of Gluttony.

Seeking delicate meats.

For the good
labour.

For the great
nobelty.

In divers ap=
parelling.

Against the profit of the soul.
Against the health of the body.
Against the health of both together.
For nobelty that it is delicious.
Eating fruits because they were good and ripe.
By compositions of the conditions required.
By custumance, so well to dresse it.
By lightnesse to be over-abundant without need.
By affection and pleasure that they take.

Against the profit of the soul.
Against the health of the body.
Against the health of both together.
For nobelty that it is delicious.
Eating fruits because they were good and ripe.
By compositions of the conditions required.
By custumance, so well to dresse it.
By lightnesse to be over-abundant without need.
By affection and pleasure that they take.

The ii. branch of Gluttony

Greedinesse.

In appetiting.

Too much de=
lighting.

To much filling
them.

Meats more precious than longeth for them.
Mean meats and be not content with them.
Lesse meats than the state where they be required.
In being curious to fill his belly.
Not serving God for filling of his wombe.
Eating too often without keeping any hour.
As much as they may devour meats.
When he may fill him and not being content.
Not parting to the pooz such meat as they have.

Meats more precious than longeth for them.
Mean meats and be not content with them.
Lesse meats than the state where they be required.
In being curious to fill his belly.
Not serving God for filling of his wombe.
Eating too often without keeping any hour.
As much as they may devour meats.
When he may fill him and not being content.
Not parting to the pooz such meat as they have.

By

The Shepheards Kalender.

The iii. branch of Gluttony.

Delicious dressing.

By diuers manners.

Or exquisitely.

Condignly.

For to satisfy all his desires.
 Not refusing to his belly any thing it desireth.
 Not refusing any euill appetite.
 By art otherwise than other maketh.
 By study how well that be difficult to do.
 By labour and pain that they take to dresse them.
 Needfull by diuers manners of matters.
 Delicious for the sweet and fragrant labors.
 Sumptuous not caring for any cost.

The iiij. branch of Gluttony.

Eating without hour.

Out of time.

Many times.

Unlawfully.

Before a lawfull hour, and without necessity.
 Or after, when the lawfull hour is past.
 Or what hour it be, against commandement.
 What thing thou appetitest to eat.
 Manifestly, that other may know it.
 Or secretly, when thou onely wilt.
 As on fasting days to eat flesh.
 In place, as eating in the Church.
 As meat, as eating forbidden things.

The v. branch of Gluttony.

To make excuse.

In quantity of meats.

In ouer deer meats.

Using other mens tables.

Eating more than is needfull.
 Eating so much that it grieveth to soul and body.
 Doing damage under colour of sicknesse.
 Not caring what they cost if they be delectable.
 Ouer delicious, and therefore more dear.
 Dispraising meats of light price.
 For lechery and licentiousnesse.
 For company that they may eat the more.
 For to fulfill the better their appetite.

Here endeth the branches and small spraires of Gluttony, and hereafter followeth the v. branches and spraires of Lechery, as they follow and ensue one after another, the which be these, Lechery, Immundicity, not giving the debt, abusing of his five wits, and Superfluity: out of the which branches, issueth and groweth many other small branches and spraires, to the number of xlv. The which branches if they be fixed and set in the inward delight of a man or woman, will make them grow to the eternall perdition both of body and soul.

The Shepheards Kalender.

The first branch of Letchery.

Letchery.
Fornication.
Adultery.
Excelle.

With all women married and widdowes.
With a maiden yet being a virgin.
With common women, or them that are corrupt.
When a man companieth with other than his wife.
Or women with other than their husbands.
Or that they be both in marriage.
With man or woman of their linage.
With any men or women of their affinity.
Or that the one party be of religion.

The ii. branch of Letchery.

Immundicity.
Of thought.
Of body.
Of both together.

Long Delectation of thinking of Letchery.
Giving consent to such Delectation.
Inforcing him to accomplish his will by work.
Pollution by night by too much eating and drinking.
By habitation or company of women.
Evill cogitation to accomplish such work.
Probing or touching the flesh by delectation.
Accomplishing work and of will naturally.
Or any wise not naturally.

The iii. branch of Letchery.

Not giving the Debt.
For hate.
For to shew
travelling.
For abemina-
tion.

When they love other than their party.
When they know that they be not loved of their party.
Or they are despightfull and rigorous.
For they fear the infernall pains.
For dread to have poverty.
For fear of labor that they have of nourishing.
Some have abomination in that they be accustomed.
Or for immundicity of the work.
When any dispraise or hate the company of his party.

The iv. branch of Letchery.

Sounding the five lusts.
Exposing them-
selves in perill.
Not drawing
from it.
Delighting
them in it.

Sometime by reason of some persons.
And other times danger of the place.
And other seasons by reason of the time.
Of the work when they know it is naught.
From the perill, and know it is dangerous.
Or for they provoke to such work in perill.
In the work and sin of the flesh.
Or desire and will to accomplish it.
Or in thought and memory to have done it.

The Shepherds Kalender.

The .v. branch of Letchery.

Superfluity.

In clothing.

By delights.

By expence.

In Jewels, rings, signets, and ouches.

In preciousness of gowms, girdles, and clothing.

In the composition of fashion newly gotten.

By wantonness of children playing or being idle.

By delication of their body taking all their eases.

In doing all that the heart desireth.

Spending largely for the praise of the world.

Giving where it appertaineth not to give.

For his delights hath spent too much of his goods.

Here endeth the branches of all the seven deadly sinnes as they be afore rehearsed, with all the small branches. Also shewing how three cometh of the great branches each by himself. And out of them three groweth in, and in every branch hath small sprays springing out of them. So there is no man or woman living, but he sinneth venially, as it is written, Septies in die cadit iustus. Lo if the righteous man do sin seven times a day by venial sinnes, then we wretched sinners how oft do we sinne in a day? God wot, full often. But yet for venial sinne is many remedies. Also for deadly sin is few remedies, and but four specially, as Confession, Contrition, Satisfaction, and Penance. But the first is, thou must be sorry for the sinnes. Secondly, to make a meek confession. Thirdly, do satisfaction. And fourthly, perform thy penance adioyned by thy confessor, for penance is debt that we must pay to God for sinne committed, and therefore never look to have forgiveness of thy sinnes without repentance. And sinne is perillous afore the Lord Jesus Christ, for three manner of reasons. The first, hee giveth no warning when he smiteth thee. The second, for as he findeth thee, so he will iudge thee. The third, when thou art dead, remedy is past and gone.



CHAP. VIII.

Here followeth the pains of hell comminatorys of sinnes, to punish the sin as Lazarus recounted after that he was risen, as he had seen in the parts infernall, as it appeareth by these figures ensuing one after another.

The Shepherds Kalender.



Our Saviour and redeemer Jesu Christ, a little before his blessed passion, being in Bethany, entred into the house of a man named Simon, for to take his corporall refection: And as he was sitting at the table with his Apostles & Disciples, there being Lazarus brother to Mary Magdalen and Martha, the which our Lord had raised from death to life, the which thing Simon doubted, and praised our Lord for to command Lazarus to shew afore the assistants what he had seen in the other world: and our Lord gave him leave to speak. And then the said Lazarus recounted how that he had seen in the parts infernal of hell, many great and intollerable peins, whereas sinfull men and women were pained. First of pride, and consequently of all the seven deadly sinnes, each pain by himself.

First said Lazarus, I have seen in hell wheels right high, set on an hill, the which was to look on in maner of mills, incessantly turning about by great impetuosity, roaring and whirling as it were thunder. And the wheles were fired full of hookes and cramp-irons of yron and steel, and on them were hanged and turned the proud men and women for their pride, with their Prince, captain, and master, Lucifer.

The Shepherds Kalender.



Pride among all other sinnes, is a king, a captain, and master : and as a king hath a great company of people, in the same manner hath pride a great company of vices. And as a king keepeth that which is his, in like wise doth pride keep the proud folke that be in his iurisdiction. Great sign of reprobation it is to persevere long in pride. Pride then is a sin that displeaseth God above all other sinnes, as much as humility pleaseth him among vertues. And there is no sinne that maketh a man more semblable to the Devil than pride doth. For the proud man will not be as other men, but he must be as the Devil with the Devil. And for that the proud man will enhance himself above other men, the Devil doth with him as the Crow having a hard nut in her bill, the which she may not crack, she beareth it up a hie in the air, and then letteth it fall upon a stone whereon it breaketh, and then she descendeth and eateth it. In like wise the Devil raiseth the proud man and woman for to let them fall in the hard pains of hell. As much difference is between

The Shepheards Kalender.

between pride and humility, as the chaffe and the corn, for the chaffe is light and mounteth high, and the wind carrieth it about, and so is lost, and the corn which is heavy abideth low on the ground, and is gathered up & put in garners of the farmer, and is kept for the common profit, and the chaffe is burnt, lost, and deuoured of beasts. And in this wise are the proud people raised and enhanced through the entilement of the fiend of hell, and then fall down by the moist rain of death, which maketh them heavy, and causeth them to tumble by the strength of their superbiuous blasts into the furnace everlasting, and there to be burnt and deuoured with the horrible beasts of hell. Secondly, said Lazarus, I have seen in hell a floud frozen as ice, wherein the enbious men and women were plunged into the navel, and then suddenly came ower them a right cold and great wind, that greeded, and pained them right sore, and when they would reite and eschue the wonderfull blasts of the wind, they plunged into the water with great shours and crys lamentable to hear.



The Shepherds Kalender.

These be the envious People.



Envy is dolour and sorrow of the heart at the felicity and prosperity of other, the which sin is sovereignly cursed, for that is it contrary to Charity, that is sovereign head of all virtues, whereby it is great sign of reprobation, for by it the fiends know them that shall be damned, as Charity is sign of salvation, and whereby God knoweth who shall be saved. Envious people be fellows unto the Devil. For if so be that an envious man do win, then he is very glad, and if he lose, he is evil angry with them. Envious men be so infected and corrupt, that good odors to them stinketh, and sweet things unto them seem sour. In like wise is the good name and prosperity of other, but stinking things, and sour to them be sweet, the which be injuries, reproaches, adversities and evil fortunes, that they know or hear said of other. The envious folk seek their wealth in the adversity of other, as when of the harm of other, they seek the good in rejoicing them, but with this they be not yet satisfied, but of a new they be tormented, for they have not such joy without displeasure and affliction of the heart. Whereby they be tormented, for he that seeketh his wealth in the adversity of another is like to him that seeketh the fire in the bottom of a water, or looketh for wool on an Archers back, the which things be but follies and abusions. Envy is but the goods and felicitys of this world, for the cursed sinne of Envy may not ascend into heaven. It is a sinne difficult to heal, for it taketh root and is fixed in the heart secretly, wherefore it is hard and impossible to be done away by medicine, wherefore with great pains is any made whole that is infected with it. The envious mens tongues be likened unto a three-edged sword, that hurteth and cutteth three manner of ways. The first he hurteth and woundeth his own soul. The second, him that he telleth his tale unto, and thirdly, hee slayeth him by whom he telleth his cursed tale.

Thus endeth Envy, and followeth the History of Wrath.

Wrath.

Thirdly said Lazarus, I have seen in hell, a great Lake fenobious and obfcurer, full of tables like Butchers Halls, or great butchery, wherein fearful men and women were thorow pierced with trenching knives, and sharpe glaives, and with long spears pierced their bodies, wherewith the most horrible and fearfull butchers of hell behaved, and betrenched them with their glaives and knives, impitiously without ceasing.

The Shepherds Kalender.



As peace maketh the Conscience of a man to be the dwelling-
place of God, so cursed wrath maketh it the habitation of the
Devil. Wrath ensceth and leeseeth the eye of reason, for in a
wrathfull man reason is banished: there is nothing keepeth
so much the image of God in man, as sweetnesse, peace, & love,
for Almighty God will be there where peace & concord is, but wrath chalet
them from man, so that our Lord may have no abiding: the wrathfull man
is like to a demoniack, the which hath the Devil within him, causing him to
torment and strive with himself, foaming at the mouth, and gnashing with
his teeth, for the intollerable pain the enemy doth unto him. In like
manner the wrathfull man is tormented by wrath, & doth oftentimes worse than
the demoniack, for without patience they beat the one with the other, say-
ing iniuries, reproaches, villanys & give themselves to the devil body & soul.

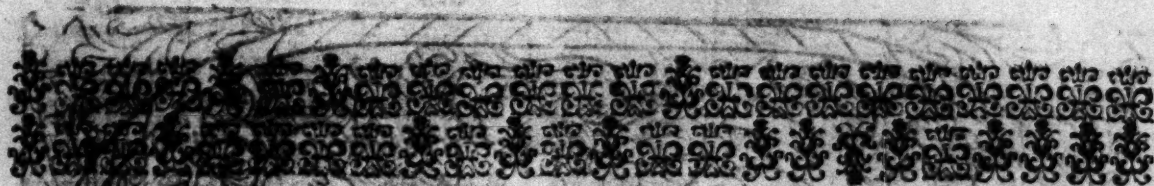
The Shepheards Kalendar.

and say and do many unlatofull and damageable things. By wrath sometime the Devill getteth an whole generation of all a country. When wrath is set, then commeth nople, and then vengeance, that destroiethe and loseth all the which hapneth sometime through one wrathfull man, as an reefull does the which moveth & putteth strife among other. The fisher troubleth the water that the fish may not see his net, to the end that they may go therein and be taken: In like sort the Devil troubleth a man by wrath, to the end that he know not the harm that he committed by his wrathfull heart & courage.

Fourthly said Lazarus, I have seen in hell an horrible hall dark and tenebrous, wherein was a great multitude of serpents big and small, whereas slothfull men and women were tormented with bitings and stings of venomous worms, the which pierced them thorow in divers parts of their bodies wounding them to the heart with unextinguishible pain.



The Shepheards Kalender.



Of Slothfull people.



Sloth is tristesse of spirituall goods, that should be ordained to God, wherfore they love to serbe God as they ought to do with heart and mouth, and by good operation, who that will love God, ought to know him to be the Redeemer and Saviour of all goodnesse that wee have had and received every day, knowledging our selves sinners. Great folly it is when by sloth in the time of this breviate life we gather not goods for the life eternal. But in these days many be slothfull to do well, and diligent to do evill, so that if they were diligent to do well as they be to do evill, they were right happy: also sloth is the beginner of sin, and a great enemy to God, for he letteth men and women to serbe God, and to know their maker and redeemer and sender of all goodnesse that they have here, they be great fools, that be so slothfull here in this little time of this short life, that will gather no goods to bring the soul to everlasting life: But now adays people be slothfull in doing of good, and full diligent to evill, and if they were as diligent to do good as evill, they were full of grace. Now hee that will think as after his death is not wise for then he shal have but the good deeds that he hath done in his life befoze. then shall he sorrow and plain of the time that hee hath lost by sloth, and shall sorrow that he did no good deeds when he had time and space here in this world.

Here endeth Sloth, and followeth the History of Covetise.



Fifthly said Lazarus, I have seen in the infernall parts a great number of wide cauldrons, and kettles, full of boiling lead and Oyle, with other hot metals molten, in the which were plunged and dipped the covetous men and women, for to fulfill and replenish them of their insatiate covetise.

The



The Covetous Men and Women.

Covetise is a great sin, and wicked in the sight of God. For the covetous man imagineth more to get a peny, than the love of God, and had rather lose God than one half penny: for oftentimes for a little thing he lieth and forsweareth himself, and sinneth deadly. The faith, hope, and charity that should be in God, the covetous man putteth in his riches. First faith, for he beleeveth to have such things the which be necessary for him, sooner for his goods, than by the gift of God, as if that God might not help him, or as if that God had no solicitude of his servants.

The Shepheards Kalender.

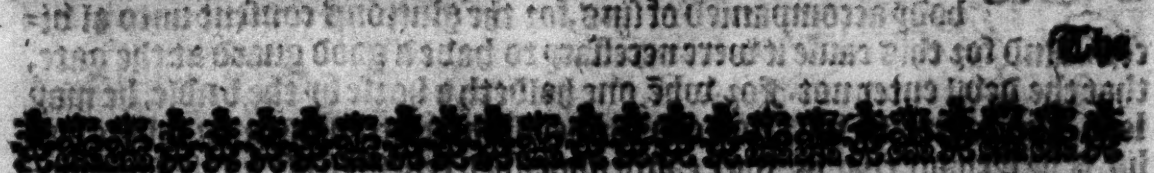
Also the covetous man hath hope to have the more joy and consolations by his riches than God may give them. And as to the covetous man setteth all his heart on his goods, and not on God, and thus the Covetous man and woman have their charity in their rich chests, coffers, and bags. The covetous man hath his heart more on his goods than on God: there as is the heart, there is their love, and love is charity, and so covetous men have their hearts on their goods. The Covetous man sinneth gathering his goods, and in using it evil, and in loving it overmuch, and sometimes bitter than he doth God: the covetous man is taken in the net of the devil, by the which he loseth everlasting life for small temporall goods. as the bird doth go into the pitfall for a worm, and loseth his life: and as the mouse is taken in a fall or trap, and loseth his life for a little bacon. The covetous men and women bee like curs or dogs, the which do keep carrion, and when their bellies be full they lye down by it and keep away the birds that they may not eat, but die for hunger for faule that the curses have too much. In like wise the covetous men with-hold the goods that poor men may get none, and letteth them dye for hunger, and holdeth them in their subjection, and the devill holdeth the rich men in his subjection that doth the poor men wrong.

Thus endeth the pain for the Covetous men.



Here followeth the vi. pain of Hell.

The vi. pain said Lazarus that I have seen (in hel is in a hole) a stonny fount and stinking at the brim, in which lay a table with towels right dishonestly, whereas greivous beest with snakes and other venomous beasts, and had to drink of the water of the said fount.



The vi. pain of Hell is a stonny fount and stinking at the brim, in which lay a table with towels right dishonestly, whereas greivous beest with snakes and other venomous beasts, and had to drink of the water of the said fount.

The Shepherds Kalender.



The throat is the gate of the body of man, so when enemies will
take the castle, if they may win the gate, they will lightly have
all the town: So when the devil may win the throat of a man
by gluttony, easily he will have the remainder, and enter into the
body accompanied of sins, for the gluttons consent unto all vi-
ces. And for this cause it were necessary to have a good guard at the gate,
that the devil enter not. For when one holdeth a horse by the bridle, he may
lead him where he will, so that the devil the gluttonous man holdeth his
life, & he is a servant that is over easily nourished rebelleth his mas-
ter. The belly over filled with meat & drink is rebell to the soul, so that it
will do no good operations. By gluttony many be dead which might have
lived longer, & so they have bin homicides of themselves, for excess of too
much eating and drinking corrupteth the bodies and engendereth sick-
nesses,

The Shepherds Kalender.

nesses, the which often abridgeth and shortneth the liues. And they that nourish well the flesh, prepare meats for worms, and so the glutton is cook of worms. A man of worship would be ashamed for to be a cook of a great Lord, more ashamed should he be, to be a cook for worms. They that live after the desire of the flesh, live after the rule of the Swine, in eating without measure like an unreasonable beast. This is the hogge as it were an Abbot over gluttonous people, of whom they hold their order and rule, whereby they bee constrained to keep them in their cloister, that is, in the Tavern, and Ale-houses. And like wise as the hog their Abbot lyeth in a rotten dunghill, or in the mucky puddle, so do they alwaies lie in the stinking infection of gluttony, till they be drunken and without wit.

The vii. pain said Lazarus, I have seen a field full of deep wells replenished with fire and sulphur, whereout issued smoke thick and contagious, wherein all lecherous persons were tormented incessantly with devils.



The Shepheards Kalender.

If all the vii. deadly sinnes, Letchery pleaseth most unto the Deuill, for it fillet and corrupteth both the body and the soul together, and by Letchery the Deuill winneth two souls at once, and many letcherous persons wil abant themselves, and say, that they may not haue their full desire and lust of that sinne. Letcherous men and women bee more deformed and ougly than the deuill in the superabundance of that sinne. He is a foolish marchant that makes a bargain of the which hee knoweth right well that hee shall lose thereby, and repent him of his bargain again. In like manner of wise, each Letcherous man hath great pain, and spendeth his goods and his understanding to fulfil and accomplish his lusts & delights, and after repenteth him of his expence, and yet the worst is he is in danger of his soul till he be repentant, and do sufficient penance. The letcherous men and women living bee tormented with three infernall pains, as heat, stinck, and remorse of their Conscience: For they be hot by concupiscence, they be stinking by their inmundicity, for such sinne is all stinking and maculateth the body and soul, where all other sinnes file but the soul.

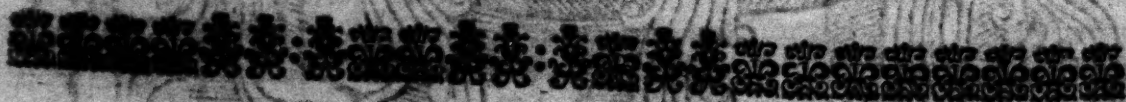
Also they be not without remorse of conscience for the offence they haue Done to God. Letchery is the pit of the deuill, wherein he maketh sinners to fall, to the which many helpeth the deuil to cast themselves in it, when willingly they go to the brimme, knowing that the deuil will cast them in; good it is not to hearken to women, better it is, not to behold them, and much better it is not to touch them. To this sinne belongeth foul words, villain songs, dishonest touchings, the which abhorreth not barbeds, barlots, whores, and such as frequenteth and perseuereth in the same.

Thus endeth the seven deadly sinnes, figured each by himself,
like as Lazarus had seen in the parts
infernall.



CHAP. IX.

Hereafter followeth the third part of the Kalender and
Compost of Shepheards, salutary Science, and Garden
of vertues.



The Shepherds Kalender.



Who that will have on a peece of earth great abundance of fruit, first they ought to take away all things that be unprofitable, and after labour it well, and then sow good seeds: In like wise a man should labour and cleanse his conscience of all his sins, labour by holy meditations, and sow vertues and good operations for to gather fruit of everlasting life.

Then shal that here before hath been spoken of vices rudely and lightly, now it behoueth hereafter to speak of vertues in the third part of this present book, the which shall be as a little garden pleasant, full of trees & flowers, in the which the contemplative person may sport & play, & by good enticements gather sundry vertues, and easily himself in good exercise, wherewith his soul shall bee enorned and ordained after his spouse Iesus Christ, when he shall come to visit and dwell with him. In the beginning of the which part shall be the Oracion dominical of our Lord, with the declaration the better to understand it, and the said part shall contain six parts.

The first part shall be the declaration of the said prayer, the second of the salutation Angelike that Gabriel made to Mary when she conceived

The Shepherds Kalender.

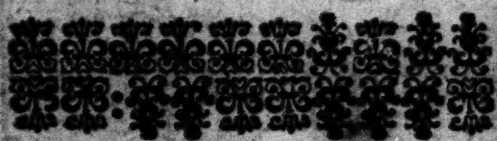
her child Jesus, the third shall be of the twelue articles of our faith, the fourth shall be of the ten Commandements of the Law, the fifth shall be of the field of vertues. For the first, we ought to know that by the orison of our Lord, that is the Pater noster, when wee say it wee demand of God suffisance of all things necessary, for salute and help of our souls and of our bodies, not only for us, but for all other, and for all this cause we ought to haue the said orison in great contemplation, & say it with great deuotion unto God and unto young people it should be taught and said to them, for though they vnderstand it not, yet it profiteth them to haue the kingdom of heauen and they say it in perfect love and charity. In the Pater noster we ask seven petitions, by each petition we may vnderstand seven other things, as the seven Sacraments of holy Church, the seven gifts of the holy ghost, the seven armouris of iustice spirituall. The seven vertues principall that wee should exercise. The seven works of mercy bodily. The seven works of mercy ghostly. The seven deadly sinnes, that we should dread. The declaration is this, Our father which art in heauen, thy name be made holy. In this petition we ask of God our father to be his Son, for otherwise we cannot be called his Son, nor he our father, and that his name may be made by us more holy than any other thing, wherefore we receiue the Sacrament of baptism, without that man may not be made the Son of God, and to receiue the vertue of meeknesse against pride, and then to cloth the naked and help the needy both bodily and ghostly. The second is thy kingdom come to us, in this petition. Inasmuch the name of God may not be perfectly halloved of us in this world, we ask his realm, in the which perfectly we shall hallobo it, for to that kingdom we be very heirs, This petition is the sacrament of priesthood by the which we are taught to good works, and the gift of the holy ghost is the gift of vnderstanding, for to vnderstand and desire the kingdom of heauen, and we arm us with the helm of largesse against covetous. The third petition is, thy will be done in earth as it is in heauen, for it is the perfect will of God that his will should be fulfilled, that is his commandment: by this petition we make obeisance to God in our hearts when we desire to do his will, by this is vnderstood the sacrament of marriage, by the which we avoid fornication and the gift of counsell of the holy ghost, for to order our obeisance veritably, and so we arm us with the armour of saluation against Envy. The fourth petition is our daily bread giue us this day. Here we ask of God to be sustained with materiall bread for our bodies, and spirituall bread for our souls, that is the bread of life, the body of Jesus Christ the which we receiue by faith, in münd of his passion. The gift of the holy ghost is strength to be faithfull in our belief, take we the sword of patience against the sinne of ire, and visit the sick men bodily, and use vertue of temperance against wrath. The fift petition is forgive us our sinnes, as we forgive all men for trust well, he that will not forgive for the love of God, God will never forgive

The Shepherds Kalender.

gibe him his finnes. And these three petitions following we ask of God to be deliuered from all euill, as of the sin that we have done deadly, and by these we ask of God to be assuied, and to gibe us pardon by his mercy, by the which we understand the sacrament of penance and forgiveness of sinne, the holy ghosts gift is science for to understand the woorks of mercy, and to escape sin.

And so clothe us with lightnes against covetise. & comfort poor prisoners and gibe good counsell to them that ask and need it. And take the vertue of faith against covetise. The vi. petition is, suffer us not to be overcome in temptation by the second euill that is done, but if may happen and we fall by the way of temptation. Here we ask of God to be steadfast in the faith, & that we may gladly do good woorks in the vertue of hope and strength to do good deeds, and to withstand temptation, to the which profiteth to us the sacrament of confirmation, which giveth to us the knowledge of God by the vertue of verity. The gift of the holy ghost, & so take we the spear of soberneis against gluttony, & comfort Pilgrims by vertue of hope. The vii. petition is to deliver us from euill Amen. The third euill, is euill of pain, that sinners may have if they serue not God, & by this petition we ask that we may be deliuered from all pains, and saved in Paradise, unto this say we all. Amen. By these we ask, so it be done as we desire. By the which we receive the sacrament of the latter anointing, which giveth us the sure way of salvation: the gift of the holy ghost is bread of iudgements of God, and gird us with the girdle of chastity against lechery, and bury we them that be dead bodily, and pray for our enemies ghostly, get in us the vertue of charity, and eschue the sin of lechery.

Thus endeth the Salutory
science of the garden of vertues.



CHAP. X.

Mereafter followeth another declaration of the Pater noster.



The Shepherds Kalender.

Our father, right marvellous in his creation, sweet and loving, rich of all goods that be in heaven, mirror of unity, crown of glory, and treasure of felicity. Hail be thy name, and sweet as honey in our mouth; thou art the melodious harp that craveth devotion to sound in our ears. and to have it continually by the desire of our hearts. Thy realm come to us, in the which we shall be ever in joy and rest without trouble, and sure never to lose it. Thy will be done in earth as it is in heaven: as to love all that thou lovest, and to hate all that thou hatest, and that wee keep evermore thy commandments. Our daily bread give us to day that is to say, bread of doctrine, bread of penance, and bread for our bodily sustentation. And forgive us all our sins, that we have done against thee, against our neighbours, and against our self: Semblably as we forgive other that have offended us, by words, in our bodies, or our goods. And suffer not that we be overcome in temptation, that is to say, as by the devill, the world, and the flesh: But deliver us from all evil works ready done, and also them for to come.

Here followeth the History of the Pater noster row.



In the story here before, we see the simple people how this holy prayer the Pater noster should be said to God the father, & to God the son, & to the holy ghost, & to none other. The which prayer containeth all that be rightfully asked of God, & our Lord

The Shepherds Kalender.

Lord Iesus Christ made it t here, to the intēt that we should have moze hope and deuotion, and he made it on a time when he taught his Apostles, specially to make orison. And then the disciples said, Lord and master teach us to pray, and then our Lord opened his holy mouth and said to his Apostles: when ye will make any prayers, after this maner as here followeth shall you begin, saying thus.

Our father which art in heaven, hallowed be thy name. Thy kingdom come. Thy will be done in earth as it is in heaven. Giue us this day our dayly bread. And forgive us our trespasses, as we forgive them that trespass against us, and let us not be led into temptation. But deliver vs from euill. Amen.

Hereafter followeth the salutation that the Angell Gabriel made to the glorious Virgin Mary, with the greeting of the holy woman S. Elizabeth.

Haile Mary full of grace, our
Lord is with thee.

Blessed art thou of all women, and blessed
be the fruit of thy wombe, Iesus.



Secondly, in the booke of Iesus, the Salutation is such.

Haile Mary full of grace, our Lord is with thee. Blessed be thou amongst all women, and blessed be the fruit of thy wombe, Iesus Christ, Amen.

The Shepheards Kalender.

The salutation of the Angel Gabriel.



In this salutation is three mysteries. The first is the salutation that the Angell Gabriel made. The second is the loving commendation that S. Elizabeth made, mother to S. Iohn Baptist. The third is the supplication that our mother holy church maketh. And they be the most fait words that we can say to our Lady: that is the Ave Maria, wherein we salute her, praise her, pray her, and speak to her. And therfore it is only said to her, and not to S. Katherine, nor to S. Margarer, nor to none other Saint. And if thou demand how thou maist then pray to other saints, I say to thee, thou must pray as our mother holy Church prayeth, in saying to Saint Peter, holy S. Peter, pray for us. S. Thomas pray for us. That they may pray to God to give us grace, & he forgive us our sins. And that he give us grace to doe his will & penance, & keep his commandments, & so we shall pray to the saints in heaven after the necessity that we have.

S. Peter, S. Andrew, S. James the great, S. Iohn, S. Thomas, S. James the lesse, S. Philip, S. Bartholomew, S. Mattheu, S. Simon, S. Iude, and S. Mattheias.

CHAP. XI.

Thirdly, in the book of Iesus is salutary science, and is the Credo which we ought to beleve on pain of damnation.

The Shepherds Kalender.



I beleve in God the fa- ther almighty, maker of hea- ven and Earth, and in Ie- sus Christ his only Sonne our Lord. which was conceived of the holy Ghost, and suffered passion under Ponce Pilate, cruci- fied, dead, and buried, went into hell, the third day rose from death, As- cended into hea- ven and sitteth on the right hand of God the Father,



And after shall come to iudge the quick and the dead. I beleve in the holy Ghost, The holy Catho- lick Church, the communi- on of Saints, and re- mission of sinnes. The rising of the flesh, The life everlasting, A- men.

Sain

The Shepheards Kalender.

Saint Peter put the first article and said, I beleve in God the father almightie, creator of heaven and earth. Saint Andrew put to the second and said, I beleve in Iesus Christ his onely son our Lord. Saint James the great put to the third, saying, I beleve that he was conceived of the holy Ghost, born of the Virgin Mary. Saint Iohn put to the fourth, saying, I beleve that he suffered passion under Ponce Pilate, was crucified, dead and buried. Saint Thomas put to the fift, saying, I beleve that he descended into hell, and the third day arose from death to life. Saint James the lesse put to the sixt, saying, I beleve that he ascended into heave, and sitteth on the right hand of God the father omnipotent. Saint Philip put to the seventh saying, I beleve that after he shall come to iudge the quick and the dead. S. Bartholomew put to the eight, saying, I beleve in the holy Ghost. S. Matthew put to the ninth, saying I beleve in the holy Church Catholike. S. Simon put to the tenth, saying, I beleve the communion of saints and remission of sinnes. Saint Iude put to the eleventh, saying, I beleve the resurrection of the flesh. Saint Matthias put to the twelfth, saying, I beleve the life eternall. Amen.

Here followeth the Creed as it ought to be said.

I beleve in God the father almighty creator of heaven & earth, And in Iesus Christ his only son our Lord. That was conceived by the holy Ghost, born of the Virgin Mary. Suffered passion under Ponce Pilate crucified, dead and buried. Descended into hel, and the third day arose from death. Ascended into heaven, and sitteth on the right hand of God the father omnipotent. And after shall come to iudge the quick and the dead. I beleve in the holy Ghost. The holy Church Catholike. The communion of saints. Remission of sins: Resurrection of the flesh, and life eternall. Amen.

This Creede was made & composed by the xii Apostles of our Lord, of the which every Apostle hath put to his Article, as is here above shewed in the Creed, as much of one part as of the other & our faith Catholike is contained in the said xii. Articles that is the beginning of our health, without which none may be saved, ne do nothing that is agreeable to God, and faith ought to be at the heart by knowledge of God, In the mouth, by confession, and prayings to him in worke, by exercising of his commandements and good works, and the which sheweth them that so doth to have true faith and life. that is to say to save the. And how will that faith in heart be good in the mouth also never thelesse the best is that which lyeth in good works one doth, and is the same faith that lyeth in the heart and mouth, for there is but one faith, & one God. And this same Creed ought to be had and known of every man and womā having age competent & understanding of reason. and ought for to say it both in the morning & in the evening every day devoutly, for it is of right

John 101 The Shepherds Kalender.

right great devotion. Therefore a good christian man as soon as he riseth from his bed, and is arrayed and clothed, kneleth beside his bed, or other where, and first bleth him with the sign of the cross, and then saith Credo in deum, or I beleue in God the father almighty, as is aboue said. Then after, the Water noster to God, and to our Lady the Ave Maria, and afterward recommends him to his good Angel, making prayer to him saying, My good Angell, I require thee to keep and govern me. In like wise when he goeth to rest at night. And in at the least twice in the day, at the morning and in the evening.

CHAP. XII.

Fourthly, In the book of James is the ten Commandments of the Law, that God gave to Moses on the Mount of Sinai, for to preach and to teach the people.

One God only thou shalt love and worship perfectly.
By God in vain thou shalt not swear, nor by that he made truly.
The Sundays thou shalt keep in serving God devoutly.
Father and Mother thou shalt honor, and shalt live longly.
Murtherer thou shalt not be indeed willingly.
Letcherous thou shalt not be of thy body, ne consentingly.
No mans good shalt thou steal, nor withhold falsely.
False witness thou shalt not bear in any wise lyngly.
The wrath of the self desire, but in marriage only.
The goods of other covet not to have them unjustly.



Fourthly, the said commandments ought to be observed & accomplished upon pain of everlasting damnation of body and soul, of them have the usage of reason, without the knowledge of them culpable we may not eschue and fly the sins, nor have knowledge of them, nor confessing veritably of our sins, wherefore the ignorance of the common by desire, affection, or other malice, excuseth not them that know them not, but accuseth and condemneth them, and therefore our Lord commandeth them to be had in meditation in their houses and without, in sleeping and in waking, and in all works. And thus we be holden and bound to keep them, so that he which never heard speak of them, and thinketh not to do evil, if he trespass in one willingly, and dieth soon after, he should be damned perpetually. By this it appeareth that ignorance of the commandments be perilous, wherefore each man and women study for to know them, & learn the such as thou must give a reckoning for, as your children, servants, & other.

The

The Shepherds Kalender.



The Five Commandments of the Church.

Fifthly, in the book of Jesus been the five Commandments of the holy Church, which ought to be kept of all them that have usage of reason, after as they be of power. And it is said after that they be of power, for if the man or woman that may not confesse them, or receive at Easter, or keep the holy day commanded, or that at the fast of obligation when they have will to do them, and be lawfully letted, sinne not. But every man and woman keep them, that Avarice, Sloth, or desire to see many pleasures, as dances, plaies or iuglers, or dispraising of our mother holy Church, be not cause they trespass the commandment, to the end they run not in damnation, from the which keep us for the mercy of God. Amen.

Here is to be noted that the transgression of the Commandments of holy Church obligeth deadly sinne, and by continuance eternall damnation, as doth the obligation of the commandments of the Law, of whom is spoken before. For they that hear the Priest reading the commandments in the Church on the Sundays in the parochial service time, and accompliseth the said Commandments, heareth God, and doth his will, but all that mispraiseth the Priest, and doth not these commandments after the ordynance of the Church mispraiseth God, and sinneth mortally.

here

The Shepherds Kalender.

CHAP. XIII.

Hereafter followeth of the man in the Ship, that sheweth the
unstablenesse of the world.



Qui finem attendit Fœlix, & qui bene vivit, Ergo quisquis ades precor hic, sit, perlege, pensâ,
Mortem præmetuens veniam pete, correre plara, De reliquis cautus bene fac te crimine serva.

Fœlix qui potuit tam tutum tangere portum, Sed miser est, quicunque sub pelle gehennæ,
Vive morti præsto munda sub mente quiescis, semita non vitæus Deus optamus anchora portus.

Oh guide me right, that once I might
Come to the port of peace,
Whine exchange make, and return take,
That mine enemies may cease.
One me followed, would me have shallowed,

In the gulf dangerous.

With worldly glosse, he doth me tolle.

Among

The Shepherds Kalender.



Among the waves perillous,
On tales hollow some do me follow,
Enemies me to take.
A great number do smite me under,
I doubt I shall not escape.
They send with woe, the world also;
My flesh both me trouble,
In wake and sleep to me they creep,
Thus encreaseth my sorrow double.
They bid me not spare, but buy their ware,
As all worldly vanity.
They say hope among for to live long,
Thus do they cumber me.
The world doth smile, me to beguile,
And so doth the other two.
How must I seek, some me to keep,
To save me from my foe.
I have found one, even God alone,
I need none other aid.
That by his might put them to flight,
And made them all afraid.
He gave to me full courteously,
And passed me full fair,
If I do well, with him to dwell,
In heaven to be his heir.

Versus,

Nos sumus in hoc mundo, sicut navis super mare,
Semper est in periculo, semper timet accubare,
Prævigilanti, nos oportet remigare,
Ne bibamus de poculo diræ mortis & amaræ.
Esto homo res fragilis, curis oppressa, labore,
Mortis, iudicii, barathri, perplexa timore.
Si virtus sola tutam dat ducere vitam,
Virtus sola potest æternam condere famam.
Fœlicem merita faciunt, non capia rerum.
Grandia non ditant, ditat bene grandibus uti.
Disce nunc mortalis, quàm sint mortalia vana,
Præcessere patres, matres magnique parentes;
Nos sequimur, paribus ad mortem passibus unus,
Vnde superbimus, in terram, terra redimus.

Super

The Shepherds Kalender.

Super non fueram, nec ero post tempore pauco,
Millia nunc putrum quorum jam multa voluptas,
Perdita fama fileat, anima anxia forsitan ardet.

The mortall man living in this world, is well compared to a ship on the sea, or on a perillous river, bearing rich marchandise, which if it come to the port where the marchant desireth, he shall be happy and rich. The ship as soon as it is entered into the sea, unto the end of her voyage, night and day is in perill to be drowned or taken with enemies, for in the sea be perills without number. Such is the body of man living in the world, the marchandise that he beareth, is his soul, his vertues and good workes, the port or haven is death & paradise for the good, to the which who that goeth thither is soveraignly rich, the sea is the world full of sinnes: for who that assaieth for to passe it, is in perill to leese body & soul, and all his goods, & to be drowned in the sea of hell, fro the which God keep us, Amen.

CHAP. XIV.

Here followeth the field of vertues.

In walking furthermore in the field of vertues, & in the way of health, for to come to the tower of sapience, it necessarily behooveth to love God, for without the love of God none can be saved, and who that will love him ought first to know him, for of his knowledge one cometh to his love, that is Charitie, the soveraigne of all vertues. They knowledg God and love him that keep his commandements, & they misknow him that do not so, to whom in the great necessity of their deceasing, and at the day of iudgment, shall misknow them, and say to them, I know ye not, nor wot not what ye be, go ye cursed out of my company. Knowledg we then God and love him, and if we will do thus, know we first our self, & by the knowledge of our self, we shall come to the knowledge and love of God, and the more wee know our self the better we shall know God, and if we be ignorant of our self, we shall have no knowledge of God. To this purpose we must note one thing and know seaven. The thing wee must note is this, whosoever knoweth himself, knoweth God, and shall not be damned, and who is knoweth not himself, knoweth not God, and shall not be saved: understand of them that have wit and discretion with laborsfull age, of the which knowledge none is excused after he hath sinned deadly, for to say that he was ignorant. By this appeareth the ignorance of himself & of God right perillous. Deadly sin is beginning of all evill, & contrarily, knowledge of God, and of himself, is soveraign science and vertue, beginning of all goodnesse. The seaven things we ought to have, been the xii. articles of the faith which wee ought to beleve stedfastly. Also the petitions contained in the Vater noster, by the which we demand all things necessary for our health, and that we ought to

I

hope

The Shepherds Kalender.

hope in him, also the commandements of the Law, and of the holy Church which ensigneth us what we should do, and what we should not do, and all things belonging to the same. Also if we be in the grace of our Lord, or not. And howbeit we may not know it certainly, nevertheless wee may have some coniectures, which be good to know, and knowledge of God. Also knowledge of himselfe, by the which things we may come to the true love and charitie of God, to accomplish his commandements, and merit in the realme of heaven, wherein wee shall live perpetually. Of the first is enough said, that is, to know the twelve articles of the faith, in the which lieth our faith and beleefe, and the things that we ought to demand of God be contained in the Mater noster, wherein our hope lieth. Also the ten commandements of the Law, and of holy Church, whereas charity is shewed in such as keep them, by probation of the love of God, and doe his commandements and good works. Now will we speak of the other foure, and first of the vocation in which we be, which is the fourth thing that each man ought to know. Each man ought to know his vocation, & the things belonging to the same be iust and honest for his health, and rest of his conscience.

A good shepherd ought to know the art of sheep-keeping, and to govern sheep, and lead them into pastures, and to heale them when they be sicke, and sheere them in season, to the intent, through his default no damage come to his master. In like wise hee that laboureth the corne, to know what ground were good for every manner of graine, and ought to till the earth, and when time is, to sow, weed, reape, and thresh, so that his master may have no damage by him. Semblably a Surgeon ought to know how to comfort and heale such folkes, as hee hath charge of, without hiding of his art or Surgery. Consequently a Merchant ought to know the utterance of his marchandise to others, with no more fraud than he would himself should have. Also an Advocate or a Doctor ought to know the rites and customes of places, that by their fault Justice be not perverted. A Judge also ought to know both the parties heard who hath right and who hath wrong, and iudge equally after true Justice. Also a Priest or a religious man ought to know their orders, and keep them. and above all things ought to know the law of God, and teach them unto the ignorant. And thus of all other vocations. For all them as know not their vocation be not woorthy to be, and live in perill of their soules for their ignorance. The fifth, that all men ought to know, is, if he have discretion and understanding, to know if he be in the grace of God or not. And how it be right difficile, for God only knoweth it, nevertheless we may have coniectures that sheweth it, and sufficient for Shepherds and lay people to know, if they be in the love of the Lord, & if they have coniecture to be in it, therefore there ought none to repute themselves iust, but ought to humble themselves, & ask him mercy, as maketh sinners become

The Shepherds Kalender.

and none other. Principally we ought to know this science when we will receive the body of Jesus Christ. For who that receiveth his grace and goodness, receiveth his salvation, and who that receiveth him otherwise, receiveth everlasting damnation, of the which thing every man is iudge in himself of his owne conscience, and none other. The conjectures whereby we may know if that we be in the grace of God or not. The first conjecture is when we do travel for to cleanse our conscience of our faults by penance as much as if we laboured to get some great good, that wee be not culpable of any deadly sin done, or in will to doe, nor in any sentence, then it is good conjecturing to be in the grace of God. The second conjecture that sheweth in like wise to be in the grace of God is, when we bee more prompt and ready to good observing and keeping the commandments of God, and doe all good workes that we should have accustomed. The third conjecture is, when wee hear gladly the word of God, as Sermons and good counsellors for our salvation. The fourth when we be sorry and contrite at our heart to have committed and done any sin. The fift is, when with good purpose and will of our selves, we persevere to keep us from sin in time to come. These conjectures be they, whereby Shepherds and lay people know if they be in his grace or not, as much as in them is possible to know. The first thing that every man ought to know is God, for all men ought to know God, for to accomplish his will and commandment, by the which he would be loved with all thy heart, with all thy soul, and with all the force that we have, which we may not doe if we know him not, then who that would love God, ought to know him, and the more that they know him, the more they love him: wherefore hereafter shall be said how Shepherds and simple people doe know him. Shepherds and simple people for to have knowledge of God, of their possibility considering 3 things. The first is that they consider the right great riches of God his puissance, his sovereign dignity, his sovereign noblenesse, his sovereign joy and blisse. The second is, for they consider the right noble, right great and marvellous operations and workes of our Lord God. And the third consideration is, for they consider the innumerable benefits that they have received of God, and that continually every day they receive of him, and by these considerations they come to his cognisance and knowledge. First to know God, Shepherds and lay people consider his great riches, plenteous abundance of the goodnesse that he hath for all the creatures and riches of heaven and of the earth bee his, and all goodnesse he hath made, of the which he is fountaine, creator, and master, and distributeth them largely unto every creature, and he hath no need of any other. Wherefore it becometh to say that he is right rich. Secodly he is right puissant, for by his great puissance hee hath made heaven, earth, and the sea, with all things contained in them, and might undoe them if it were his will, unto the which puissance all other be subject, and tremble before him,

The Shepherds Kalender.

him for his great excellency. And who that would consider every worke of God, should find enough to marvell on. By the first of these considerations God is known to be right rich by gifts that he giveth to his friends: and by the second he is known right puissant, for to avenge him on his enemies. Thirdly he is sovereignly worthe, for all the things of heaven and earth oweth him honour, and reverence, as to their Creatour and him that made them, as we see children honour father and mother of whom they be descended by a generation: and all things be descended of God by a creation, to whom ought to be given great reverence, and he is so worthe. Fourthly, hee is sovereignly noble, for who that is sovereignly rich, puissant, and worthe, him becometh to be sovereignly noble, but none other but God hath riches, puissance, and dignity as he hath, wherefore of such nobles ought to be said that he is right noble. Fifthly he hath sovereign ioy, for he that is rich, puissant, worthe, and right noble, is not without sovereign ioy, and this ioy is full of all goodnesse, and ought to be our felicitie, to the which we hope to come. That is, to know and see God in his sovereign ioy, and gladnesse, for to have with him eternall ioy that ever shall endure. And this is the first consideration of GOD. that shepherds and other simple people ought to have. Secondly for to know God, considering his great noblenesse and marvellous workes, the bounty and the beauty of the things that he hath made, for it is commonly said, one may know the workman by the work. Knowledge wee then the work of God, and knowledge we that his beauty & bounty shineth in the operations that he hath made, which if they bee faire and good, the workman that hath made them must needs bee faire and good without comparison, more than any thing that he hath made. Be it considered of the heavens and the things therein set, what noble and marvellous work, how may one consider their excellence & beauty. Be it considered also as we may of the earth, the right noble & marvellous workes of God, the gold, the silver, and all manner of metals & precious stones in it, the fruits that it beareth, the trees, the beasts that it sustaineth, and of the bountie that it nourisheth. Be it in like wise considered of the sea, the rivers, & the fish nourished in them. The weather, the elements, the ayre, the winds, & the birds that flie in them, and all the usage and service of men. And consider the workman that of his puissance hath made all, & by his sapience hath right well ordered his workes, and governeth them by his great bounty, and by this manner we may know God as shepherds and simple folkes in considering his work. Thirdly for to know God, consider the great benefits that we receive daily of him, which may not be numbered for their great multitude, nor spoken of for their noblenesse & dignity, albeit in their hearts be principally noted. For the which another Shepherd giving praises to God, said in this manner. Lord God I know thou hast infused me with thy infinit benefits by thy great bounty. First the benefit of the
creation

The Shep he ards Kalender.

tion, by the which thou madest me a reasonable man unto thy image and similitude, giving me body and soul, and raiment to clothe me. Lord thou hast given me my wits of nature, understanding for to govern my life, my health, my beautie, my strength, and my science for to get my living honestly, I yeeld to thee graces and great thanks. Secondly, Lord I know the goodnes of my redemption, how by thy misericordious pity thou boughtest me dearly by the affection of thy most precious blood, paines, and torments, that for me thou hast suffered, & finally endured death, thou hast given me thy body, thy soul, and thy life, for to keep me from damnation, wherefore humble I yeeld to thee graces and great thanks. Thirdly, Lord I know the goodnesse of my vocation, how of thy great grace thou hast called me again, for to inherit thy eternall benediction, and also thou hast given unto me faith and knowledg of thine owne self, as baptism, and all the other sacraments that none intendment may comprize their noblenesse and dignity, & that so many times hath pardoned me of my sinnes. Lord I know that this is to mee a singular gift, that thou hast not given to them which have no knowledg of thee, whereof I am moze beholding & humble bound, I yeeld thee graces and thanks. Fourthly, Lord I knowledg that thou hast given this world and the things that be therein made for my service and use, the office, the benefit, and the dignity in the which I am, for sir I bear your similitude and image, which is reputed right worthy & noble, whereof humbly I yeeld thee graces and thanks. Fifthly, Lord thou hast given me the skie and his fair ornaments, the Sun, the Moon, and the Starres, that the day and night serbeth me, giving brightnes and light without to be recompenced by me, whereof I yeeld to thee graces and thanks. Sixtly, Lord I knowledg thou hast made Paradise readie for to give me, where I shal live with thee in loves without end, if I do thy will and keep thy commandements, & also I knowledg thy other infinit goodnes each day done to me by thy bounty, the which ensigneth me to know my God, my Saviour, and Redeemer, wherefore I humbly give thanks to thee. By these considerations Shepheards and simple people contempleth the bounty of God, and the benefits that they receive of him. And know we him, and be we not in great knowledg of his benefits, in yeelding thanks and praising to him, and recompence of your goods in giving to poore folkes for his sake, for ingratitude is a villain sinne that much displeaseth God. The seventh, and the last thing that each man ought to know, is to know himself, for it is the best meanes for to come unto the knowledg of God, and for to make his salvation, so to know himself first. Divers folk know many things that know not themselves, to whom should profit moze to know themselves than all things in the world. They that know the things of the world love them, seek them, and keep them, & know not, ne love, ne praise not, ne keep not, God in like wise, for they know him not. What profiteth man to win all the world & lose himself for to be damned:

The Shepherds Kalender.

Better it were for him to leese all the world, if it were his, if he knew himself to be saved. Shepherds say the needfull beginning of his salvation is to know himself, and contrariwise ignorance of himself is the beginning of damnation, any of all evil that may befall unto him.

A question of a Master Shepherd to a simple shepherd, to wret, how he knew himself, and he said, Shepherd tell me how thou knowest thy self, what art thou: answer to me. And hee said, I know my self, for I am a Christian man, a Shepherd. What is it to be a Shepherd? And he answered, unto that thou askest what man is, I say that man is a substance composed of body & soul, the body is mortall and made of earth, as beasts be, but the soul is made of spirituall matter, as Angels be, immortall. My body is come of abominable sin, and as a sack full of durt and filth, and meat for wormes, my beginning was vile, my life is pain, labour, feare, and in subiection to death, and my end shall be wofull: but my soul is created of GOD, noble and worthilie to his own image and semblance, after the Angels, the most fairest and perfect of all creatures, by baptism and by faith is made his daughter, his spouse, his heir of his realm, that is Paradise, and for her noblenesse and dignitie ought to be a Lady, and my body as servant ought to obey her, for reason hath ordained and will that it be so: and who that doth otherwise, and preferreth his body before his soul, leese the usage of reason, and maketh himselfe semblable unto beasts, descending from noble dignity, into miserable servitude of sensuality, by the which it is grounded, so that I know my self man. As to the second, he demandeth what thing it is to be a Christian man: I answer, in my understanding, to be a Christian man is to be baptized or christened, and followe Jesus Christ, of whom we be said Christians for to be baptized, and not to follow him, or to follow him and not to be baptized saveth not man, and therefore when we receive baptism, we renounce the devill and all his pomps, and we make promise for to followe Jesus Christ: when we say (we will be baptized) and who that keepeth this promise hath the very name of a Christian man, And who that keepeth it not, is a sinner and a lyer to God, and servant to the devil, and is no more christian than a dead man, or a painting on a wall, we say that is a man. Here demandeth the master Shepherd, in how many things the Christian man ought to followe Jesus Christ for to accomplish the promise of baptism. The simple shepherd answereth, I say in six things, the first in cleanness of conscience, for there is nothing more pleasant to God than a clean conscience, and it will be made clean in two manners, one is, by baptism when we receive it, and the other by patience, that is, contrition of heart, confession of mouth, satisfaction of work, and then when we be clean, we be pleasant to Jesus Christ, which with the water of his mercie cleanseth the sinners that do penance, and maketh them faire. The second thing in which we ought to followe Jesus Christ, is humility, at the example of him,

The Shepherds Kalender.

Lord of all the world, which humbled him to take our humanity, and became mortall that was immortal, to live in poverty with us, bare appointed pain, and finally suffer to be crucified. Thus the christian man en-
 suing him ought to meek himself. The third thing is to hold and love
 truth, and specially three truths, the first truth is to know our selves, for
 we be mortall, and sinfull, and who that dyeth in sin shall be damned, and
 this truth withholdeth sin, and exhorteth the sinner to doe penance and
 amend. The second truth is of temporall goods, for they be transitory and
 must be left, and this truth dispraiseth them to desire the heavenly goods
 that be eternall. The third truth is of God, which is the joy that all Chri-
 stian men ought to desire, and this truth draweth the Christian man to love,
 and induceth him to good works for to merit the ioyes of Paradise. The
 fourth thing wherein every man ought to follow Jesus Christ, is patience
 in aduersity, and in the spirit of life by pennance confirming of our liues in
 the estate of Jesus Christ, of whom the life was all in pain and poverty
 which he endured for us. The fift is in compassion of the poore, to the ex-
 ample of Jesus Christ, that by his mercie healed the poore of all corporall
 infirmities, and the sinner of all ghostly sicknesse, and wee by compassion
 ought to give of our goods to poore folke, and comfort them bodily & ghost-
 ly. The sixt thing wherein the christian man ought to follow Jesus Christ,
 is dolour, devotion, charity, in contemplation of the mysteries of his nati-
 vity of his death and passion, of his resurrection, of his ascension, and of
 his advancing to the iudgement, that oftentimes ought to be at our heart
 by holy meditations. And as to the last, what thing a shepherd is, I say
 it is the knowledge of my vocation, as each hath his, as afore is said, & al-
 so to know the transgressions of all these afore said things, how many
 times in each we have transgressed, for many times we have offended God,
 and who that taketh heed, shall find omissions and offences without num-
 ber, the which known, we ought to doubt and eschue, and do penance And
 thus it is as I know man is christian and shepherd.

CHAP. XVI.

The Ballad of a wise man.



I know that God hath turned me,
 And made me to his owne likenesse;
 I know that he hath given to me truly,
 Soul and body, wit and knowledge ywis,
 I know that by right wise true ballance,
 After my deeds iudged shall I be;
 I know much, but I wot not the variance,
 To understand wheredof cometh my folly,

I know

The Shepheards Kalender.



I know full well that I shall die,
And yet my life amend not I.
I know in what poverty
Borne a child this earth above.
I know that God hath lent to me
Abundance of goods to my behove,
I know that riches can me not save,
And with me I shall beare none away.
I know the more good I have,
The lother I shalbe to die.
I know all this faithfully,
And yet my life amend not I.
I know that I have passed
Great part of my days with joy and pleasure.
I know that I have gathered
Sinnes, and also doe little penance.
I know that by ignorance
To excuse me there is no art.
I know that once shal be
When my soule shal depart,
That I shall wish that I had mended me,
I know there is no remedy,
And therefore my life amend will I.

CHAP. XVI.

Here followeth the ballad of the woman Shepheard, the which Ballad is very necessary and profitable to look upon.

In considering my poor humanity,
Above the earth borne with great weeping.
I consider my fragility,
My heart is overpressed with sinning.
I consider death will come verily,
To take my life, but the howe wot not I.
I consider the devill doth watch me,
The world and the flesh on me warreth traitly.
I consider that mine enemies they be three,
That would deliver me from death to death.
I consider the many tribulations
Of this world, whereof the life is not clean.

The Shepherds Kalender.



I consider an hundred thousand passions,
 That we pooꝝ creatures daily fall in:
 I consider the longer I liue the worse I am,
 Wherefoꝛe my conscience cryeth out on me.
 I consider foꝛ sin some be damned, as the booke saith,
 Which shall euer be deliuered from death to death,
 I consider that woꝛms shall eat
 My sorrowfull bodie, this is credible.
 I consider that sinners shall be
 At the iudgment of God most dreadable.
 O Iesus Christ above all things delectable,
 Haue mercy on me at the dreadfull day,
 That shall be so marvellous and doutable,
 Which my pooꝝ soul greatly doth fraie,
 In you that I put my trust and faith
 To save me, that I go not from death.

CHAP. XVII.

The song of death to all Christian people.



Though my picture be not to your pleasure,
 And if ye think that it be dreadable,

THE

The Shepheards Kalender.

Take in worth, for surely in substance
 The sight of it may to you be profitable,
 There is no way also more doubtable.
 Therefore learn, know your self and see,
 Look how I am and thus shall you be.
 And take heed of thy self in adventure read I,
 For Adams apple we must all die.
 Alas worldly people behold my manner,
 Sometime I lived with beauteous visage,
 Fine fine be gone, I have two holes here.
 I am meat for wormes in this passage:
 Take heed of wealth while ye have the usage,
 For as I am thou shalt come to dust,
 Holed as a thimble what shall thee advance?
 Nought but good deeds, thou maist me trust.
 All with my likenesse ye must dance.
 The time that I was in this world living,
 I was honored of low and hie,
 But I kept not my conscience clean from sinning,
 Therefore now I doe it dear aby.
 Lo what availeth covetise, pride, and envy,
 They be the brands that doe bren in hell.
 Trust not to your friends when ye be dead, read I,
 For your executors, for few doe well:
 But doe for thy self ere ever thou die,
 And remember while thou art living,
 That God blessed all things without nay,
 Except sin as accordeth writing.
 The devill cannot claim thee but by sin I say,
 Amend therefore betime and go the right way.
 I would that I might have but an houre or two,
 To doe penance in, or halfe a day,
 But while I lived I did none doe,
 But now my debts I doe truly pay.
 Thou man I doe give better counsell to thee,
 If that thou wilt doe after it,
 Then ever any was shewed to me.
 Thou art half warned thinke on thy pit,
 And choose of two wayes which thou wilt fie,
 To joy or pain, one of the two,
 In weal or woe for ever to sit,
 Now at thine owne choise thou maist go.
 For God hath given thee free will,
 Now choose thee whether thou wilt do good or ill.



Here

The Shepherds Kalender.



CHAP. XVIII.

Hereafter followeth the ten Commandements of the devill.



Who so will doe my commandements,
And keep them well and sure,
Shall have in hell great torment,
That evermore shall endure. (goodnes,
Thou shalt not feare God nor think of his
To damne thy soule blaspheme God and his saints,
Evermore thine othe will be fast doing.
Deceitbe men and women, and ever be swearing.
Be drunken hardly upon the holy day,
And cause other to sin if thou may.
Father nor mother look thou lowe nor dread,
Nor helpe them never, though they have need.
Hate thy neighbour, and hurt him by envie,
Murder and shed mans blood hardly.
Forgive no man, but be all vengeable.
Be lecherous indeed, and in touching delectable.
Brenke thy wedlocke and spare not,

And

The Shepherds Kalender.

And to deceiue other by falshood care not.
The goods of other thou shalt hold falsly,
And yeld it no more, though they speak curteously.
Company often with women, and tempt them to sin,
Desire thy neighbors wife and his goods to be thine.
Do thus hardly, and care not therfore,
And thou shalt dwell with me in hell evermore.
Thou shalt ly in frost and fire with sicknes & hunger,
And in a thousand peeces thou shalt be torne asunder.
Yet shalt thou die euer, and neber be dead,
Thy meat sha be toads, and thy drink boyling lead.
Take no thought for the blond that God for thee shed,
And to my kingdome thou shalt be straight led.



Here

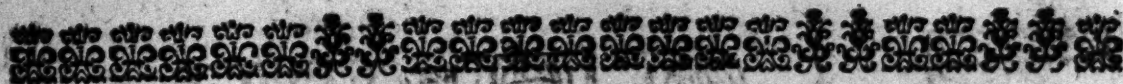
The Shepherds Kalender.



Here followeth the reward of them that keep these commandements aforesaid.



A hell is great mourning,
Great trouble of crying.
Of thunder and noyse roaring,
With great plenty of wild fire,
Beating with great stroakes like guns,
With great frost, and water tuning.
And after that a bitter wind comes,
Which goeth through the soules with ire.
There is both thirst and hunger,
Fiends with hookes pulleth their flesh.
They fight and curse and each other redeem
With the sight of the devils dreadable.
There is shame and confusion,
Rumour of conscience for evill living.
They curse themselves with great crying,
In stinke and smoake evermore lying.
With other great paines innumerable.



Man look that thou beware,
I will smite all at unaware.

CHAP. XIX.

It is written in the Apocalypse, that Saint John saw an horse of a pale colour on the which horse sat death, and hell following the horse. The horse signifieth the sinner that hath a pale colour, for the infirmity of sin, and beareth death, for sin is death to the soul, and hell followeth for to englut and swallow him if he die impenitent.



A Bone this horse blacke and hideous,
Death I am that fiercely doe sit.
There is no fairnesse but light tedious,
All gay colours I doe hit.
My horse runneth by dales and hilles,
And mapp he smiteth dead and livel.



The Shepheards Kalender.



In my trap I take some by every way,
By townes and castles I take my rent,
I will not respite one an houre of a day.
Before me they must needs be present.
I slay all with my mortall knife,
And of duty I take the life.
Hell knoweth well my killing,
I sleep never but wake and warke,
It followeth me ever running.
With my dart I slay weake and starke,
A great number it hath of me,
Paradise hath not the fourth part,
Heant the tenth part wrong hath he,
I cause many to fight at the heart.
Behare, for I give no warning,
Come, at once when I do knocke or call,
For if thy dook be not sure of reckoning,
Thou shalt to hell body soul and all.

CHAP. XX.

Hereafter followeth how every estate should
order them, in their degree.



The Shepheards Kalender.



Of a King.

The imperiall might of a Kings maiesty,
On four pillars grounded is governance,
First do right, Justice and equitie,
To poore and rich both in a ballance,
Then his regall might shall further and aduance,
He to be liberall with force and humanity,
And after victorie haue mercy and pittie.

Of a Bishop.

O ye haile Gods, flourishing in prudence,
Ye Bishops with your deuout pastoralitie,
Teach the people with delicate eloquence.
Anoint your flock with Christs diuinitie.
Feed the poore people with hospitalitie.
Be meek and chaste in this militant Church,
Do first your self well example of your urch.

Of Knights.

O ye Knights refulgent in fortitude,
With labour and travail to get lobe nobly,
Fight for the poore commons that be poore and rude,
And if need be, for the Church thou die.
Lobe truth, hate wrong and villany.
Appease the people by thy magnificence,
And unto whom be a shield of defence.

Of Iudges.

O ye Iudges governing the Law,
Let not your hands be anointed with meed,
Save all true men, rebels hang and draw.
To avoid fauour, let righteousness proceed,
For a good name is better than riches indeed.
Some say that Lawes truth is laid down,
And therefore lobe and charity is out of town.

Of Marchants.

O ye marchants that neuer say ho,
Of lucrous winning you haue great pleasure,
Let conscience guide you where euer ye goe.
Into all men giue you weight and measure,
Deceiue no man, of falshood take no cure,
Swear none oathes, people to beguile,
All sleight and usurie from you exile.

The Shepheards Kalender.

Of Masters.



O ye masters and householders all,
That have servants under your cure,
Put them to labour whatsoever befall.
And let the yong folke of awde be in ure.
After their age intreat each creature:
Servants wages pay ye well and even,
If ye do not, it crieth vengeance to heaven.

Of all women.



O ye women of each manner degree,
To your husbands, be never disobedient,
Desire not above them the soberaignty.
For then ye do as Lucifer did incontinent.
That would be above the high God omnipotent:
Shamefastnesse, dread, cleannesse and chastity,
Of vertie right all these in womanhead should be.

The generality.



Goe home ye persons and couch not in Court,
To teach Christ servants, and keep the owne labour,
Thou niggard sow out thy hood
In household, and be none extortioner.
Worke pray, preach, frier, Merchant go near and fear,
Dread God, keep his law, and honour your king,
And your reward shall you have at your ending.

Thus endeth the estate and order of every degree,

CHAP. XXI.

Of the tree of Vices, and after followeth the tree of meeknesse,
mother and root of all vertues.



Hereafter followeth the tree of vices, and then after that is the
tree of vertue set, that after every sin beholding, they may
look on it as a mirroz and take of the fruit of spirituall refec-
tion, and flee the dead tree of vices. For after the tree of vices
followeth the signification of every nature named in the said
tree of vertues, and first is humanity or meeknesse, mother of all vertues,
and root of the tree, the which whē it is stedfast, the tree standeth upright,
and if it fail, the tree falleth with all his branches. Humility is a volun-
tarie inclination of the thought and courage, comming of the knowledge of
God, and it hath seven principal branches that constituteth the tree of ver-
tues, and they be these, Charity, Faith, hope, Prudence, Attēperance,
Justice, and Force, and out of every of them commeth divers other vertues
as the tree sheweth, and is declared afterward compendiously.

Unsta-

The Shepherds Kalender.

Foolish reioyning.
Immundicity.
Too much speaking.
Eating by leasure.
Obtuse wit.
Lickernesse.
Dzunkennesse.

Goodnesse.
Indignation.
Clamour.
Blaspheming.
Great courage.
Noyle.
Hate.

Detraction.
Joy of adversity.
Sorrow of prosperity.
Homicide.
Wickedness.
Suffocation.
All machination.

Unstable nelle.
Love the world.
Mind thought.
Love of himself.
Pecination.
Barred of God.
Inconsideration.
Incontinence.
Incontinence.

Lechery.

**The fruit of
the flesh .**

The large
way.

**Inside root of
all fangs.**

The tree of vices.

Idleness.
Error in the faith.
Tristesse.
Omission.
Despair.

Singularitie.
Discord.
Inobedience.
Presumption.
Boasting.
Obstinat[i]on.
Hypocrit[i]e.

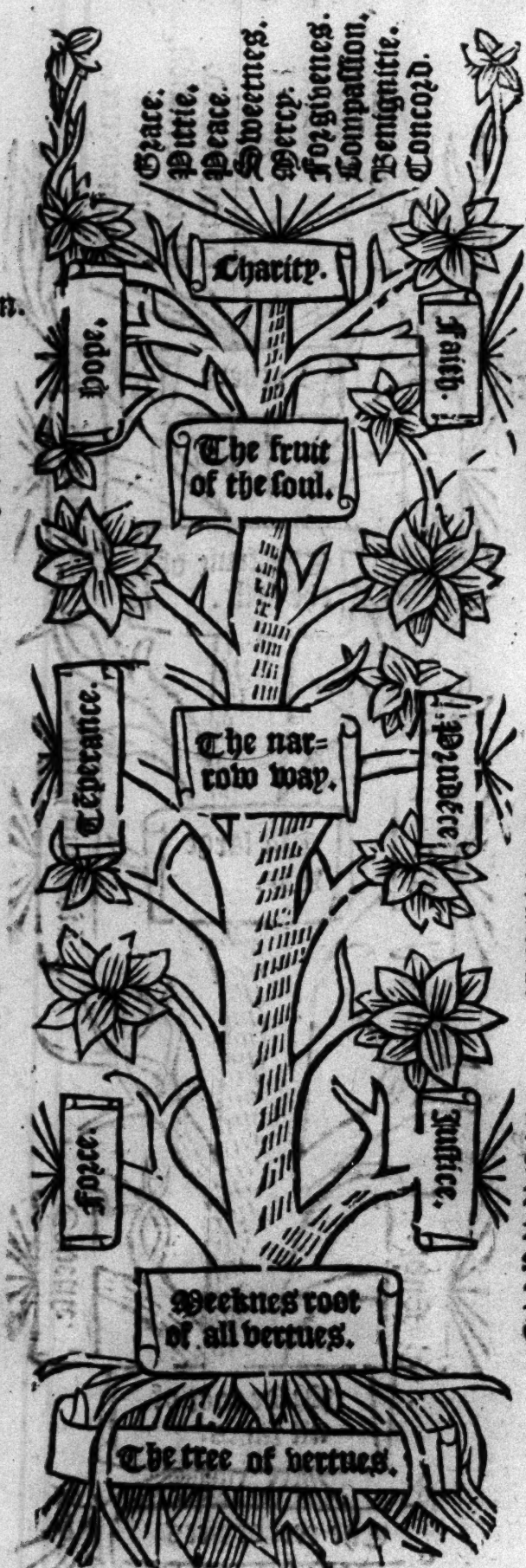
Theft.
Deceit.
Forswearing.
Usury.
Rapine.
Treason.
Simony.

The Shepheards Kalender.

Contemplation.
Joy.
Honesty.
Confession.
Patience.
Compunction.
Longanimity.

Discretion.
Moderality.
Taciturnity.
Fasting.
Sobernesse.
Affliction.
Dispraising.

Felicity.
Confidence.
Tolerance.
Rest.
Stableness.
Perseverance.
Magnificence.



Religion.
Cleannesse.
Obedience.
Chastity.
Continence.
Affection.
Virginity.

Dread of God.
Counsell.
Memory.
Intelligence.
Providence.
Deliberation.
Reason.

Law.
Straightnesse.
Equity.
Correction.
Observance.
Judgment.
Cleritie.

The Shepherds Kalender.

Of Charitie.



Charity is a right high vertue above all other, and is an ardent desire well ordained to love God & his neighbor, and these be the branches, grace, peace pity, Sweetnes, mercy, indulgence, compassion, benignity, and concord. Grace is, by the which is shewed an effectual service of benevolence amongst friends, from one friend to another. Peace is tranquillity and rest well ordained of the courages of them that be concurring unto God. Pittie is affection and desire to succour and help each one, & cometh of Sweetnes & grace, of benign thought and courage that one hath. Sweetnesse is by the which tranquillity and rest of courage of him that is sweet and honest by none improbity, ne by any point of dishonesty. Mercie is a pitifull vertue and equall dignation to all, with inclination of compatiēt courage in them that sustain affliction. Indulgence is remission of the evil doing of other by the consideration of himself, he hath offended divers, to have remission of God for the offences he hath done. Compassion is a vertue the which ingendereth an affection or condolent courage for the dolour and affliction that he seeth in his neighbour. Benignity is an ardent regard of courage and diligence from one friend to another, with a replenishing dulcure and Sweetnes of good manners that one hath. Concord is a vertue that cometh of cobenance of courages concurring and alied in right undeviled, in such sort as they abide united and conioyned stedfastly without duplicity or unstableness of thought or courage.

Of Faith.



Faith is a vertue by the true knowledge of visible things having his thought elevate in holy studying for to come to the beleef of things that we see not, and these be the branches. Religion, Cleannes, Obedience, Chastity, Continence, Virginitie, and Affection. Religion is by the which been exercised and done the divine services to God, and unto his saints with great reverence & great diligence the which services be done ceremonially & sweetly. Cleannes or virginity is integrate, well, and purely kept, as well in body as in soul, for the regard that a man hath of the love or fear of God. Obedience is a voluntary and free abnegation and renouncing of his own will by pitifull devotion. Chastity is cleanness and the honest habitude of all the body by ardent heat and furiosity of vices so do naged and holden subjects. Continence is by the which impetuosity of carnall desires been refrained and withheld, by a moderation of counsell taken of himself or other. Affection

The Shepheards Kalender.

fection is effusion of pittifull love to his neighbour, comming of a reioycing conceived of good faith in them that they love. Liberality is a vertue by the which the liberall courage is not kept by any manner of covetise, for doing plenceous largition of his goods without excesse, but moderately to them that have need.

Of Hope.



Hope is a mooving of courage abiding stedfastly to take and have the things that a man appetiteth and desireth, of the which the branches been contemplation, Joy, honesty, confession, patience, compunction, and Longanimity. Contemplation is the death and destruction of carnall affections, by an interioz reioycing of thought, elevat to comprize high things. Joy is iocundity spirituall comming of the contempment of the things present and worldly. honesty is a shame by the which a man reeldeth himself humble toward every man, of the which cometh a laudable profit, with faire custom and honesty. Confession is by the which the secret sicknesse of soul is releate, and shewed unto the confessor to the praying of God, with hope to have mercy. Patience is will, and inseparable sufferance of adversary and contrary things, for hope of eternall glozy that we desire to have. Compunction is a dolour of great value sighing for fear of the compunction Divine, or for love of the painment that we abide. Longanimity is insatigable will to accomplish the holy and iust desires that a man hath in his thought.

Of Prudence.



Prudence is diligent keeping of himself with discret providence, to know and discern, which is good, and which is bad, and the branches are these: Fear of God, counsell, memory, Intelligence, Providence, and Deliberation. Fear of God is a diligent keeping, which wakeneth on a man by faith and good manners of the Divine commandements. Counsell is a subtilie regard of thoughts, that the causes of such things a man would doe, or that a man hath in government, be well examined and brought about. Memory is a representation imaginative by regard of the thought of things preterities and passed that a man hath seen and done, or heard recounted and told. Intelligence is for to dispose by vivacity reasonably or evidently the state of the time present, or of the things that been now. Providence is that
by

The Shepheards Kalender.

that by which a man gathereth in him the advancement of things to come by prudent subtiltie and regard of things passed. Deliberation is a consideration replenished maturity and esperance to foresee the beginning of such things as one hath delibered and purposed to do or make.

Of Attemperance.

Attemperance is a stedfast and a discreet domination of reason, against the impiteous movings of the courage in things illicit and unlawfull, and these be his branches. Discretion, Morality, Taciturnity, Fasting, Sobernesse, Affliction, and dispraising of the world. Discretion is a reason provided, assured, and moderate of the humane movings, to iudge and discern the cause of all things. Morality is to be tempered and ruled iustly and sweetly, by the manners of them with whom they be conversant, keeping alwayes the vertue of nature. Taciturnity is to attemper himself of inutile and dishonest words, of the which vertue cometh a fruitfull rest unto him that so himself moderateth. Fasting is a vertue of discreet abstinence the which a man keepeth, ordained to wake and keep the sanctified things interior. Sobernesse is a vertue pure, and immaculate attemperance of the one part and of the other of a man, of the body and soul. Affliction of body is it, by the which the seeds of the wanton and wilfull thoughts, by discreet chastisings be oppressed. Dispraising of the world is amorous love that a man or a woman hath to the spirituall things coming, and having no regard to the caducke things and transitories of this world.

Of Justice.

Justice is a vertue whereby grace of community is upholden, and the dignity of every person is obserbed, and their owne peelded, and the branches be these. Law, Straightnes, Equity, Correction, Observance, Judgement, and vertue. Law is by the which all lawfull things be commanded to be done, and to defend all things which ought not to be done. Straightnes is by the which iuridicke vengeance is prohibited, and straightly is exercised iustice to the transgressors that have offended. Equity is a right worthy retribution of merite to the ballance of Justice, right wisely and iustly thought. Correction is for to inhibit and defend by the bridle of reason all errors, if any bee accustomed for to doe any evill. Observance of Swearing is a Justice to constrain any noisible transgression

The Shepheards Kalender.

tion of Law or Customes promulged to the People. Judgement is by the which after the merits or Demerits of any persons heard, is that he have torment or suffer death for his evill doing, or guerdon, and reward for his benefits. Verity is that by the which any sayings or doings be recited or shewed by approbable reason, without to aduise, diminish, or to make it any otherwise than it is.

Of Force.

Force, is for to have a sure and stedfast courage among the adversities of labors and perils that may happen to come, or into the which a person may fall, And the branches be these. Magnificence, Confidence, Tollerance, Rest, Stableness, Perseverance, and reason. Magnificence is a ioyous clearnes of courage, administering things laudable and magnificentall, that is to say, high or great. Confidence is to arrest and hold strongly his thought and his courage, by unmoveable constance among such things as be adverse and contrarie. Tollerance is quotidianly or daily suffering and bearing the strange improbities and molests, that is to say, persecutions, opprobries, and injuries that other folk doe. Rest is a vertue by the which a sicknes is given unto the thought of contentment of the unstableness of transitory things and worldly vanities. Stableness is to have the thought or courage stedfast and sure without casting on divers things by any varying or changing of time or places. Perseverance is a vertue that establiseth and confirmeth the courage by a perfection of vertue that is in a man, & be perfect by force of longanimitie. Reason is a vertue by the which a man commandeth to do such things as be concealed and delibered for to come to the end, which a man knoweth to be good and uttle to be done and had.

Here endeth the flower of vertues, and how they be named
and signified in the tree figured.



CHAP. XXII.

How Shepheards by calculation and speculation know the xii. signes in their course reigning and domining over the xii. parts of mans body, and which be good for letting of blood; and which be indifferent, or evill for the same.

Some

The Shepheards Kalender.



Some shepheardes say that mā is a litle world by himself, for likenesses & similitudes that he hath of the great world, which is the aggregation of the nine skies, four elementes, and all things in them contained. First, a man hath such a likeness in the first mobile, that is the soveraign skie, and principall parts of the great world. for like as in his first mobile the Zodiacke is divided in xii parts by the xii signes, so man is divided to xii parts and holdeth of the signes, every part of his signe as this figure sheweth. The signes be these. Aries, Taurus, Gemini, Cancer, Leo, Virgo, Libra, Scorpio, Sagittarius, Capricornus, Aquarius, and Pisces: of the which xii be of the nature of the fire, that is, Aries, Leo, and Sagittarius, & three of the nature of the aire, Gemini, Libra, and Aquarius. And three of the nature of water, Cancer, Scorpio, & Pisces. And three of the nature of earth, Taurus, Virgo, and Capricornus. The first that is Aries, governeth the head and face of man, Taurus the necke and throat, Gemini the shoulders, the armes, and hands; Cancer the breast, sides, milke, and lights; Leo the stomacke, the heart, and the backe; Virgo, the belly, and the entrails. Libra the navill the groines, and the parts under the branches; Scorpio the privy parts, the genitales, the bladder, and the fundament, Sagittarius the thighes only, Capricornus the knees only also, Aquarius the legs and from the knees to the heels and ankles, and Pisces hath the feet in his dominion.

us the thighes only, Capricornus the knees only also, Aquarius the legs and from the knees to the heels and ankles, and Pisces hath the feet in his dominion.

A man ought not to make incision ne touch with iron the member governed of any signe, the day that the moone is in it, for fear of the great effusion of blood that might happen, ne in likewise also when the Sun is in it, for the danger and perill that might ensue.

Hereafter followeth the nature of the xii signes.

Aries is good for blood-letting when the Moone is in it, save in the part that it domineth.

Aries

The Shepherds Kalender.

Aries hot and dry, nature of fire, and governeth the head and the face of man, good for bleeding when the moon is in it.

Taurus is evill for bleeding. Taurus is dry & cold, nature of the earth and governeth the necke, and the knot under the throat. & is evill for bleeding.

Gemini is evill for bleeding, Gemini is hot and moist, nature of aire, and governeth the shoulders, the armes, & the two hands & is evill for bleeding.

Cancer is indifferent for bleeding. Cancer is cold and moist, nature of water, and governeth the breast, the stomacke and the milke, and indifferent that is to say neither too good nor too bad for letting of blood.

Leo is evill for bleeding. Leo is hot and dry, nature of fire, and governeth the backe and the sides and is evill for letting blood.

Virgo is indifferent for bleeding. Virgo is cold and dry, nature of earth, and governeth the wombe, and inward parts, and is not good ne very evill for bleeding.

Libra is right good for bleeding. Libra is hot and moist, nature of ayre, and governeth the navill, the reynes, and the low parts of the wombe, and is good for bleeding.

Scorpio is indifferent for bleeding. Scorpio is cold & moist, nature of water, & governeth the members of man, & is neither good ne bad for bleeding.

Sagittarius is good for bleeding. Sagittarius is hot and dry, nature of fire, and governeth the thighs, and is good for bleeding.

Capricornus is evill for bleeding. Capricornus is cold and dry, nature of earth, and governeth the knees, and is evill for bleeding.

Aquarius is indifferent for bleeding. Aquarius is hot & moist of nature, and governeth the legs, and is neither good ne evill for bleeding.

Pisces is indifferent for bleeding. Pisces is cold and moist, nature of water, and governeth the feet, and is neither good ne bad for bleeding.

Aries, Libra, and Sagittarius be right good.

Cancer, Virgo, Scorpio, Aquarius, & Pisces, be indifferent.

Taurus, Gemini, Leo, and Capricornus, be evill for bleeding.

CHAP. XXIII.

A Picture of the Phisnomy of mans body, and sheweth in what parts the vii Planets have domination in man.

A

The Shepheards Kalender.

we may know by this figure the bones and ioynts of all the parts of the body, as well within as without, of the head, necke, shoulders, armes, hands, besides breast, back, haunches, thighs, knees, legges, and of the feet, which bones shall be named and numbered hereafter, and it is called the figure Anatomy.



By this figure one may understand the parts of mans body, over the which the planets have might and domination to keep them from touching any yron, ne to make incision of bloud in the veines that proceed in the time while that the planet of the said party is conjoyned with any other planet malevolent, without having regard of some good planet that might in counter and let his evil course.

The Shepheards Kalender.

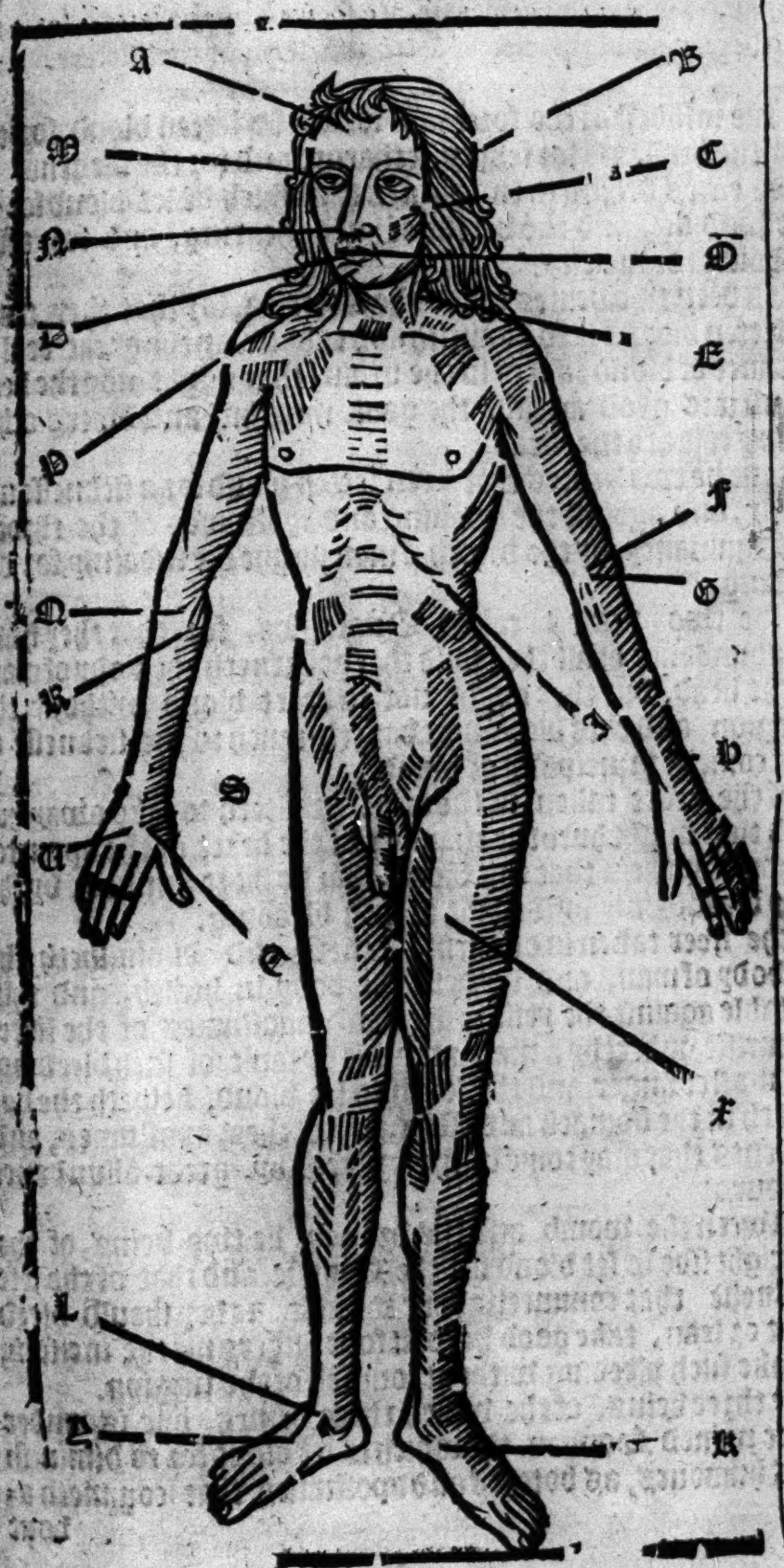
CHAP. XXIV.

The names of the Bones in a mans body, and the number of them, which is in all two hundred eight and forty.

Ift on the summit of the head is a bone that covereth the brain the which shepheards call the Capitall bone. In the skull be two bones, which be called parietales, that holdeth the brain close & steadfast. Above lower in the brain is a bone called the crown of the head, and on the one side and on the other be two holes, within the which is the pallis or roof bone. In the part behind the head be four like bones, to the which the chine of the neck holdeth. The bones of the nose be two. The bones of the chafts be xi. And of the nether iaw be two. Above the opposite of the brain there is one behind named collateral. The bones of the teeth be xxx. eight before, four above, and four underneath, sharp and trenching for to cut the morsels, and there are four sharp, two above, and two underneath, and be called conies, for they resemble conies teeth. After these be 16. that be as they were hammers or grinding teeth, for they chaw and grind the meat the which is eaten, and there is on every side four above and four underneath, and then the four teeth of sapience on each side of the chafts one above and one underneath. In the chine from the head downward be xxx. bones, called knots or ioyes. In the breast above seven bones, and on every side xii. ribs. By the neck between the head and the shoulders be two bones, named the sheares. After be the two shoulder blades, from the shoulders to each elbow in each arme is a bone called the adiutor. From the elbow to the hand on each arm be two bones that be called cannes. In each hand be vii. bones, above the palm be four bones, which be called the comb of the hand. The bones in the fingers in each hand be xv. in every finger three. At the end of the ridge be the huckle bones, whereto be fastned the two bones of the thighs. In each knee is a bone, called the knee plate. From the knee to the foot in each legge be two bones, called cannes or marrow-bones. In each foot is a bone, called the ancle or pinne of the foot: behind that ancle is the heel bone in each foot, the which is the lowest part of a man, and above each foot is a bone called the hollow bone. In the plant of each foot be xiii. bones, then be the combes of the feet, in each of which be 4 bones. The bones in the toes in each foot be the number of xiii. Two bones be to hold the belly for to hold it steadfast with the two branches. Two bones be in the head behind the eares, called oculars. We reckon not the tender bones of the end of the shoulders, nor of the sides, nor divers little gristles and splinters of bones, for they be comprehended in the number above said.

Thus endeth the Anatomy, and followeth the Phlebotomy.
Hereafter followeth the names of the veines, and where they rest, and how they ought to be letten bloud.

The Shepheards Kalender.



A may understand by this figure the number of the beemes, & the places of a mans body wherethe they be, and how they ought to be let blood, and so wherethe else, so that it be a natural way for blood letting, that the season be not new, ne at the full, ne in the quarter, & that it be in any sign before named good for bleeding, but if that such signe were that it cometh the member of the which blood should be letten, for then it ought not for to be touched, & also that it be the signe of the sun.

The

The Shepheards Kalender.

The names of the places where the veines be, are shewed by the letters set in the margin at the beginning of the matter after the form of the Picture.

A The vein in the middelt of the forehead would be letten bloud for the ache and pain of the head, and for fevers, lethargy, and for the megrim.
B Above the two eares behind is two veines the which be let bloud for to give cleer understanding, and the vertue of light hearing, and for thick breath, and for doubt or mesfety.

C In the temples been two veines called the Arteries, for that they pant, the which been letten bloud for to diminish and take away the great reptition and abundance of bloud that is in the brain, that might noy the head and the eyes, and it is good against the gout, megrim, and divers other accidents that may come to the head.

D Under the tongue be two veines that been letten bloud for a sicknesse named the Sequamy, and against the swelling and apostumes of the throat, and against the Squinancy, by the which a man might die suddenly, for default of such bleeding.

E In the neck be two veines called Originales, for that they have the course and abundance of all the bloud that governeth the body of man, and principally the head, but they ought not to be let bloud without the counsel of the surgion, and this bleeding abaileth much to the sicknesse of Leprosie, when it cometh principally of bloud.

F The vein of the heart taken in the arm, profiteh to take away humours or ill bloud that might hurt the chamber of the heart, or the appurtenance, and it is good for them that spit bloud, that be short winded, by the which a man may die suddenly by default of such bleeding.

G The vein of the liver taken in the arm, taketh and diminisheth the great heat of the body of man, and holdeth the body in health, and this bleeding is profitable against the yellowares and apostumes of the liver, and against the phurisie, whereby a man may die by fault of such bleeding.

H Between the master finger and the leach to let bloud, helpeth the dolours that cometh in the stomach and sides, as botches, apostumes, and divers other accidents that may come in those places by great abundance of bloud and humours.

I In the sides between the womb and the branch, be two veins, of the which that of the right side is let bloud for the Tzozylie, and that of the left side for every sicknesse that cometh about the milke, & they should bleed after persons be fat or lean, take good heed at four fingers use the incision, also they not to make such bleeding without counsel of the surgion.

K In every foot be three veins, of the which three veines, one is under the ancle of the foot named Sophan, the which is let bloud for to diminish and put out divers humours, as botches and apostumes that cometh about

The Shepheards Kalender.

about the groynes, and it profiteth much to women for to cause their mens-
struosity to descend and to fire the emeroydes, that commeth in the secret
places, and such other like.

I Between the worst of the foot and the great toe is a vein, the which
is letten blood for divers sicknesses and inconveniences, as the pestilence,
that taketh a person suddenly by the great superabundance of humours,
and this bleeding must be made within a naturall day that is to wit, with-
in xiiii howres after that the sickness is taken of the patient, and before
the feber come on him, and this bleeding ought to be done after the con-
science of the patient.

M In the Angles of the eyes be two veines, the which be let blood for the
rednes of the eyes, or water that runeth continually, and for divers other
sicknesses that may happen and come by over great abundance of humours
and blood.

A In the veine of the end of the nose is made a bleeding, the which is
good for a red pimpled face, as be red drops, pustules, smal scabs, and other
infections of the heart, that may come therein by the great replexion and
abundance of blood and humours, and it availeth against pimpled noses,
and other semblable sicknesses.

O In the mouth in the gummies be four veines, that is to wit, two a-
bove and two beneath, the which be let blood for the chafing and canker in
the mouth, and for the tooth-ach.

B Between the lip and the chinne is a vein that is letten blood to give
amendment to them that have an evill breath.

I In each arme be foure veines, of the which the vein of the head is
the highest, the second next, is from the heart, the third is of the liver, and
the fourth is from the mist, otherwile called the low liver vaine.

A The vein in the head taken in the arme, ought to bleed for to take a-
way the great replexion & abundance of blood that may annoy the head,
the eyes, and the brain, and availeth greatly for transmutable heats, and
swelling of the throat, and to them that hath swollen faces and red, and
to divers other sicknesses that may fall by too great abundance of blood.

S The vein of the mist, otherwile called the low vein, should bleed a-
gainst all feaver tertians, and quartaines, and it ought to be made a large
and lesse deep wound then in any other vein, for fear of wound that it may
gather and for more inconvenience, for fear of a sinew that is under it,
which is called the Lizard.

E In each hand be three veines, whereof that above the thumb ought
to bleed, to take away the great heat of the visage, and for the thicke blood
and humours that be in the head, this vein evacuateth more then that of
the arme.

A Between the little finger and the lech finger is letting of blood that a-
vaileth greatly against feber tertians & quartaines, and against fumes, &
divers

The Shepheards Kalender.

Divers other lettings that commeth to the paps and the mill.

¶ In each thigh is a vein, of the which the bleeding availeth against the dolours and swellings of the genitours, and for to aboid and drive out of a mans body humors that be in the groines.

¶ The vein that is under the ancle of the foot without, named Sciat of the which the bleeding is much worth against the paines of the branches, and for to make depart and issue divers humours, which would assemble in the said place, and availeth greatly to women for to restrain their menstruosity when they have too great abundance.

Thus endeth the Anatomy and Flebotomy of the humane bodies, and how one should understand them.



Ere before we have said of the regard of plannets upon the parts of man, and the devision and number of the bones of mans body, and now followeth to know when any man is whole or sicke, or disposed in any wise to sicknesse. Wherefore three things been, by the which Shepheards know when a man is whole or sicke, or disposed to sicknesse. If he be whole, to maintain and keep him, if he be sicke, to search remedy to heal him. If he be disposed to sicknesse, to keep him that he fall not therein. And to know each of the said three things, the Shepheards put divers signes. Health properly attemperance, accord, and equality of the four equalities of man which be hot, cold, dry, and moist. The which when they be well tempered and equall, that one surmounteth not the other, then the body of man is whole. But when they be unequal and distempered, that one domineth over another, then a man is sicke, or disposed to sicknesse, and they be the qualities that the bodies holdeth of the elements, that they be made and composed of, to wit, of the fire heat, of the water cold, of the ayre moist, and of the earth dry. The which qualities when one is disordered from the other, then the body is sicke. And if that one destroy the other of all, then the body dyeth, and the soul departeth.

CHAP. XXV.

Signes by the which Shepheards know a man whole and well disposed in his body.

The first signe whereby Shepheards know a man to be whole and well disposed in his body, is when he eateth and drinketh well after the condevance of the hunger and thirst that he hath, without making excesse. Also when he digesteth lightly, and when that he hath eaten and drunken empesteth and grievebth not his stomack. Also when he feeleth good savour and appetite in that he eateth & drinketh. Also when he is hungry and thirsty at the howres they ought to eat and drinke. And when he rejoyceth

The Shepherds Kalender.

him with merry folke. And when they play gladly any play of recreation, with fellows of merry courage. Also when he playeth gladly in fields and woods, to take the sweet ayre, and sport in meadowes by waters sides. Also when he eateth gladly, & with good appetite of butter, cheef, flaynes, sheeps milke, without leaving any thing in his dish to send to the almshouse. And when he sleepeth well without raving dream of his marchandise. Also when he feeleth him light, and that he waketh well. Also when he sweateth soon, and that needeth little or nothing. And when he is neither too fat nor too lean. Also when he hath good colour in his face, and that his wits been all well disposed for to doe their operations, as his eyes for to see, his eares to hear, his nose to smell, &c. And thus we leave off the continuance of age, the disposition of the body, and also the time. Of other signes I say nothing, but these be the most common, and that ought to suffice for shepherds to know the signes of health.

Signes opposite to the precedents, by which shepherds know when they or other been sick.

First, when he will not well eat, ne drinke, or that they have none appetite to eat at dinner or supper, or when he findeth no labour in that he eateth and drinketh, or that he is hungry and may not eat, when his digestion is not good, or that it bee too long. Also when he goeth not to the chamber moderately as he ought to doe. Also when he is heavy and sad in ioyous companies, when sickness causeth a man to be thoughtfull. Semblably, when he may not sleep nor take his rest aright and at due howres. Also when his members been heavy, as his head, his legges, and his armes. And also when he may not walke easily and lightly, and that he sheweth not often, & his colour is pale and yallow, or when his wits, as his eyes, his eares, and the other do not kindly their operation. In likewise when he may not labour and travel. Also when he forgetteth lightly that which of necessity ought to be kept in memory, and when he spits often, or when his nostrils aboundeth in superfluous humours. And when he is negligent in his works, & when his flesh is blown or swollen, in the visage, in his legs, or his feet, or when his eyes be hollow in his head. These been the signes that signifieth a man being in sickness, and who that hath most of the foresaid signes, most is sicke.

CHAP. XXVI.

Of other manner of signes almost semblable to them abovesaid, and sheweth the replexion of evill humors, for to be purged of them.

Replexion of evill humours, and disposition of sickness, after the opinion of Shepherds, the which replexion is knowne how to purge the said

The Shepheards Kalender.

said humors that they ingender on sickness and been broken by the signes that followeth. First when a man hath over great rednesse in the face, in the hands, or in the nailes, having also the veines full of bloud, or bleed too much at the nose, or too often, or have pain in the forehead. Also when the eares soundeth, and when the eyes water or be full of gum, and have the understanding troubled, and when the pulse beateth too fast, and when the belly is long resolute and lax, and when one hath the sight troubled, and eating without appetite. And all the other signes before said been, by the which one may know the body evill disposed, and have in it corrupt humors, superfluous and evill.

Thus finish the signes, by the which Shepheards know when they be whole and wel disposed, and other signes apposite by the which they know when they be sicke or ill disposed.

CHAP. XXVII.

A division and regime of time, of the which shepheards useth, after that the season and time requireth.



Or to remedy the sicknesses and infirmities that a man hath, and to keep him from them which he doubteth to come. Shepheards say that the time naturally changeth four times a year, and so they divide the year into four quarters, that is, **Spring**, **Summer**, **Harvest**, & **Winter**. And in each of these quarters they governe them as the season requireth to their mundes, and the better it is for them. And as the season changeth, so change they their manner of living and doing, and say that changing of time without taking good heed, often ingendereth infirmities, for that in one time behoobeth not to use some meats which be good at another time, as that used in winter is not good in summer, and so of the other seasons. And for to know the changing of time after the said parties, they consider the course of the Sunne by the twelve signes, and say that every of the said four quarters and seasons dureth thre months, and that the Sun passeth by thre signes that is to wit, in prime time by **Pisces**, **Aries**, and **Taurus**, and these be the months, **February**, **March**, and **April**, that the earth and trees reioyceth, and chargeth with green leaves & flowers, as it is a pleasure to behold. In summer by **Gemini**, **Cancer**, and **Leo**, and the months been **May**, **June**, and **July**, that the fruits of the earth groweth and ripeneth. In harvest by **Virgo**, **Libra**, and **Scorpio**, and the months been **August**, **September**, and **October**, that the earth and trees dischargeth fruits and leaves and that time each selleth and gathereth the fruits. In Winter by **Sagittarius**, **Capricornus** and **Aquarius**, and the months been **November**, **December** and **January** that the earth and trees been as dead and unclothed, of leaves, fruits, and of all greenesse. After the which four seasons. Shepheards devise the time that man may live in four ages

The Shepherds Kalender.

ages, as youth, strength, age and decrepit, and been likened to the four seasons of the year: That is to wit, youth to Prime time, that is hot and moist and as the herbs and trees of the earth grow, so doth man in youth, unto his peers, grow of body, in strength, beauty and vigor. Force is likened unto summer, hot & dry, & the body of man is in force & vigor, & enripeneth unto his peers. Age is compared to the time of harvest, cold & dry, then man leaveth off growing & feebleth, & thinketh how to gather & spare for fear of default & need when as he cometh to flooping age, & dureth to his peers. Decrepit is likened unto the season of the winter, cold & humbled by abundance of cold humors, & default of naturall heat: in which time man spendeth that which he had gathered & kept in the time passed, and if he have spared nothing, he abideth poor and naked, as the earth, trees, and dureth unto his peers or more. Prime time is hot and moist, nature of fire, complexion of the sanguine. Summer is hot dry, nature of fire, complexion of the choleric. Harvest is cold and dry, nature of earth, and complexion of the melancholy. Winter is cold and moist, nature of water, complexion of the phlegmatick. When complexion is well proportioned it feeleth it self better disposed in the time sembable to it, than it doth in other times. But for that every man is not well complexioned, they ought to doe as shepherds doe, that is, to take regiment to keep themselves after the seasons, and governeth them by their ensignements and teachings, which they use in every quarter of the year, to live the longer, healthier, and merrily.

The regiment for Prime time, March, Aprill, and May.

In Prime time, shepherds keep themselves meetly well clothed, not over cold, nor over hot, as with linslee wolse, Doublets of fustian, and gownes of a meetly length, furred with Lamb most commonly. In this time is good letting bloud, to avoid the evil humours that were gathered in the winter time. If sicknelle doe happen in prime time, it is not of his nature, but proceedeth of the humors gathered in the winter passed. Prime time is a temperat time to take medicines for them that be corpore and full of thick humors to purge them. In this time they ought to eat light meats, which doe refresh, as Chickens, Kids with verjuice, Sorrels, Beets, yolks of egges, egges in moon shine, Roches, Berberis, Herels, and all shaled fish. Drink temperate wine, Beer, or Ale so that they be not too strong, ne over sweet: for in this time all sweet things ought not to be used: and a man ought to sleep long in the morning, and not on the day. The shepherds have a generall rule or custome for all seasons, that availeth much against all infirmities and sicknelles, that is, not to lose his appetite for eating, and never to eat without hunger. Also say they, that all manner of flesh and fish is better roasted than sodden, and if they be sodden, to broil

The Shepheards Kalender.

broil them on a Gridiron, on the coales, and they been the moze wholesome.

The regiment for the time of Summer, June, July, and August.

The shepheards in summer been clothed with light gowens and single, their shirts and sheets that they ly in be linnen, for of all cloath it is the coldest, they have doublets of silk, or Ray, or of Canvas, manerly made, and they eat light meats, as Chickens with berwyce, young hares, Rabbits, Lettise, Purcelain, Melons, Cowards, Cucumbers, Peares, Plumbs, and such fish as are afozenamed. And also they eat of meats that do refresh. Also they eat little and often, they break their fast or dine in the morning befoze the sun arise, and goe to supper ere it descend, and they eat often of the aboue said meats and sowper for to gibe the man appetite. They eat but little salt meats, and refrain them from scratching, they drink off fresh water when they be thirsty, save only at dinner and supper time, and then they do drink feebl green wine, single Beer, or small Ale. Also they keep them from over greattrabell, or over forcing themselves, for in this time is nothing grieuouler than chafing. In this season they eschue the company of women, and they bathe them oft in cold water to allwage the heat of their bodies enforced by labours. Alway they have with them Sugarcandy or other Sugar whereof they take little and often, and each day in the morning they do force them by coughing and spitting, to void flegmes, and void them aboue and below the best that they can, and wash their hands with fresh water, their mouth and visage.

The regiment for Haruest, September, October, and November.

In haruest, shepheards been clothed as in Prime time, save their cloths are a little warmer. In this season they use diligence to purge and cleanse themselves, bleeding also to temper the humours of their bodies: for it is the contagionest season of the yeer, in the which perillous infirmities happen, and therefore they eat good and wholesome food, as Capons, Hens, yong Pigeons that begin to fly, and drink good wines, and other good drinks without making exesse. In this season they refrain eating offruits, for it is a dangerous season for agnes: and they say, that he had never agne that never eat fruit. In this season they drink no water, and they put no part of them in cold water, but their hands & face. They keep their hands from cold in the night and morning, and sleep not in the noon time, and refrain over great travell, and indure not too much hunger, no thirst, but eat in due season, and not when their mawes be full.

The

The Shepheards Kalender.

The regiment for Winter, December, January, and February.

The shepheards in winter are clothed in thick gowngs of tough cloth be shorne well furred with fore. For it is the warmest furring that is, and Cats, Conies, Lambs, and diverse other thicke furs that be good and wholsome. In the winter shepheards do eat beef, Pork, Bacon of Parris, Hams and all kind of renson, Partridges, felants, Hares, fowles of the river and other meats that they love best: for that is the season of the year that nature suffereth greatest plenty of vittle for the naturall heat that is bydon with in the body. In this season also they drink oft strong wines, after their copierion, bastard or Oley. Twice or thrice in the week they use good spices in their meats: for this is the wholsomest season of all the year in the which chaunceth no sicknesse, but by great excesse and outrages done to nature, or by evil government. Shepheards say also that Winter time is hot & moist, of the nature of ayr, complexion of the sanguine, and that in the same season nature retyreth, and the pores open, and the blood spreads thzough the veins moze than another time. Summer is hot and dry of the nature of fire, of complexion of cholerick, when one ought to keep him from all things that procure heat, all excesse, and hot meats. Wherwell is cold and dry of the nature of earth, & complexion of melancholy, in the which time one ought to keep him from doing excesse moze thā at other times. But winter is cold and moist, of the nature of water, and complexion of flegmatick, then ought a man to keep him warm and meanelly to live in health.

Here is to be noted, that a man is made of the four Elements, of which one hath domination alwayes abowe the other, and that man on whom the fire ruleth is said to be cholerick, that is to say, hot and dry. He on whom the ayr hath rule, is said to be sanguine: that is to say hot and moist. He on whom the water hath governance, is said to be cold and moist, that is to say flegmatick. And he on whom the earth reigneth, is said to be melancholy, that is to say, cold and dry. Of which complexions moze shall be spoken in the beginning of physionomy.

- CHAP. XXVIII.

A regiment of shepheards of certain things good for the body of man, and of divers other things opposite to the same.

Good for the Braine.

To smell the savour of muske, and of quibyles, of camomel, to drink wine meassurably, not to eat too much sage, to cover the head, of the washing of the hands and feet meassurably washing, meassurably sleeping, to heat sweet myrtles or murrelle of kinging, to eat muske and pepper, to smell the red rose, and wash thy temples with water of red roses.

Evill.

The Shepheards Kalender.

Evill for the brain.

All maner brain of beasts, gluttony, drunkenness, late supper, to sleep much after meat, corrupt ay, anger, heaviness, to uncover thy head, to eat softly, too much heat, too much waking, too much walking, milk, cheese, nuts, to eat ere thou be hungry, bathing after meat, onions, garlick, great noise, to smell to a white rose, and much stirring.

Good for the eyes.

The red rose, herbaine, reu, fenell, Salendin, enfrage, pimpernell, octli Christi, to plunge thine eyes in cleare water, oft to look on green colour, measurable sleep, to look in a fast glasse, oft to wash thy hands and feet, make the stomack well defied, and to look often on gold also.

Evill for the eyes.

Powder, garlick, onions, hunger, leeks, waking, and wind, hot ay, cold ay, drunkenness, gluttony, milk, cheese much beholding of bright things, as well white as red, mustard, anon to sleep after meat, too much sleeping, too much waking, too much letting of bloud, cole-worts, smoak, all things that is peppered, lechery, and hot fire before the sight evill baken bread, dust, too much weeping, all this is evill for the eyes.

Good for the throat.

Hony, sugar, butter, with a little salt, licozas, to suppe soft egges, flope, mean manner of eating and drinking, and sugarcandy, this is good for the throat.

Evill for the throat.

Mustard, much lying upon the breast, pepper, anger, all fired meats, and all things roasted, lechery, much walking, too much rest, much drink, much thirst, much running, smoake of incense, old cheese, at or cold, and all coloure things are naught for the throat.

Good for the heart.

Saffron, borage, laughing, ioy, musk, cloves, Salingale, Nutmegs, the red rose, the violet, sugar, mace, before all other things.

Evill for the heart.

Beans, peason, leekes, garlick, onions, heaviness, anger, dread, too much busines, trabell, to drink cold water after labor, evill tidings.

Good for the stomack.

Red mints, red roses, cumin, sugar, sage, wormwood, calamit, to be mit every quarter once, great hunger, every day to stand after meat, and often walking after meales, every cold thing, Salingale, nutmegs, Cinnamon, Pepper, and measurable sleep.

Evill for the stomack.

All sweet things, for they make the stomack to swell, nuts, old cheese, milk, honny, marrow bones that be not well soden, to eat ere thou be hungry, to eat many sorts of meats at one sitting, to drink or thou be a thirst,

The Shepherds Kalender.

to eat bread that is not well baked and all raw flesh, stinking, heaviness, & bread thought, over great travell, sloping, falling, and all fried meats, too much bathing after meat, and too much casting, eat when thou art over hot either of fever or travell, all milk of beasts is evill save of Goats.

For ache of the womb.

Take tansie, rebo, and sothernwood, and eat it with salt fasting when thou art a fret, and it will do it away.

For to restore the liver.

Take a quantity of wild tansie, and stampe it, and drink it with wine or ale nine dayes or more, and he shall amend.

For fatnesse about a mans heart.

Take the iuyce of fenell and hony, and seeth them both together till that it be hard, and eat it at even and morn, and it shall avoid soon.

For hardnesse of the womb.

Take two spoonfull of the iuyce of Ivy leaves, and drink thereof three times in the day, and thou shalt be whole.

For the wind in the stomach.

Take cumin and beat it to powder, and mingle it with redde wine, and drink it last at night three dayes, and he shall be whole.

For the droptie.


Take chickweed, clythers, ale, and oat-meal, and make pottage therewith, and use it nine dayes, and every day fresh, and he shall be whole.

A good drink for the pestilence.

For the pestilence, take and wash elzan a Lilly root and boyl it in white wine, til the one half be wasted, and then give it the sick to drink, and he shall break out full of bladders, as he were burnt or scalded with hot water, and they will dry, and the person may then whole.

CHAP. XXIX

Hereafter followeth the four elements, and the four complexions of man, and how, and in what time they reign in man.

ire, Fire, Earth, and Water. The twenty four houres of the day and the night ruleth sanguin, cholerick, melancholick, and flegmatick. Six houres after midnight bloud hath the mastery, and in the six houres afore noon choler reigneth, and six houres after noon reigneth melancholy, and six hours afore midnight reigneth the flegmatick. Thus endeth the four elements, and the four complexions.

CHAP. XXX.

Here followeth the governance of health.

The Shepheards Kalender.



Who will be whole, and keep himself from sick-
 And resist the stroke of pestilence, ^{(nelle,}
 Let him be glad, and void all heavinesse,
 Flee wicked eyes, eschue the presence
 Of infect places, causing the violence,
 Drinking good wines, of wholesome meats take,
 Smell sweet things, and for thy defence
 Walk in clean ayre, and eschue the mists black.

With void stomach outward thee not dresse,
 Rising up early, with fire have sustain,
 Delight in gardens, for the great sweetnesse.
 To be well clad doe thy diligence,
 Keep well thy self from inconuenience,
 In steeves ne bathes no sootz thou make,
 Opening of the pores, this doth great offence.
 Walk in clean ayre, and eschue the mists black.

Eat no raw flesh for no greedinesse,
 And from fruit keep thine abstinence,
 Pullets and Chickens for their tendernesse
 Eat thou with sauce, spare for no expence,
 Heriue, vineger, and the influence
 Of wholesome spices I dare undertake,
 The morrow sleep called golden in sentence,
 Great helpeth against the mists so black.

For health of body, cover from cold thy head,
 Eat no raw meats, take good heed hereto,
 Drink wholesome wine, feed thee on light bread,
 With an appetite rise from thy meat also,
 With women aged fleshly have not to doe,
 Upon thy sleep, drink not off the cup,
 Glad toward bed, at morrow both too.
 And use never late for to suppe.

And if it so be, that leaches to thee fall,
 Then take good heed to use things three,
 Temperate diet, temperate travail,
 Not malicious, for none adversity,
 Meek in trouble, gald in poverty.
 Rich with little, content with suffisance.

The Shepheards Kalender.

Neber grudging, merry like thy degree.
If phylick lack, make this thy governance.



To ebery tale shew thou no credence,
Be not too hasty, ne suddainly vengeable,
To pooz folke do thou no violence,
Curtesie of language, of feeding measurable,
On sundry meat not greedy at the table,
In feeding gentle, prudence in daliance,
Close of tongue, of woꝝd not deceivable,
To say the best set alway thy pleasure.



Have in hate monthes that be double,
Suffer at thy table no detraction,
Have despight of folk that make trouble,
Of false ravenours and adulation,
Within thy place suffer no division
With thy household, it shall cause increase,
Of all welfare, prosperity and forson.
With thy neighbors live in rest and peace.



Be cleanly glad after thy estate,
Waste not thy bonds, keep thy promise blithe,
With three folk be not at debate,
First with thy better, beware for to strive,
Against thy fellow no quarrell to contrive,
With thy subject to strive it were shame,
Wherefore I counsell, persue all thy life
To live in peace, and get thee a good name.



Fire at moztow, and toward hed at Eve,
Against mist black, and ay of pestilence,
Betimes at service thou shalt the better chieve,
First at thy rising, to God doe reverence,
Visit the pooz with entire diligence,
On all needy have compassion,
And God shall send grace and influence,
Thee to increase, and thy possession.



Suffer no surfets in thy house at night,
Ware of suppers and great exesse,
Of nodding heads and candle light.

The Shepheards Kalender.



Of sloth at morrow, and slumbring idlenesse,
 Which of all vices is chief protectresse.
 Avoid all drunkennesse, lyars and lecherous,
 Of all unchastitee exile the distresse.
 That is to say, dice, playes, and hazardous.

After meate betwixt, make not too long sleep,
 Head, foot and stomack preserve aye from cold;
 Be not too peniue, of thought take no keep.
 After thy rent govern thy household.
 Sooner in time, in thy right hand behold,
 Swear none other man to beguile.
 In youth be lusty, and sad when thou art old.
 No worldly ioy lasteth but a while.



Dine not at morrow befoze thine appetite,
 Clear ay and walking maketh good digestion.
 Between meate and drinke not for no forward delight.
 Butthill of reuel give the occasion.
 Over-eatmeat doth geve oppression
 To feeble stomackes, when they cannot refrain
 From thing contrary to their complexion.
 Of greedy hande the stomack hath great pain.

Thus in these things handleth all thy wealth,
 Of soul and body, who liueth in
 goddese food greeth to man his health,
 And all such as then be doth effue:
 And charity to soul is due,
 This receipt bought is of no pothecary,
 Of master Anthony nor of master Hue,
 Of all indifferent riches daray.

Nescio



The Shepheards Kalender.

Nescio quo certo lenta papavere dormit
 Mensque creatorem nescit iniqua suum:
 En iterum toto lingua crucifigitur orbe,
 En iterum patitur dira flagella deus.
 Factorem factura suum stimulante tyranno,
 Dilectis factis deserit orba luis,
 Inde fames venit, inde discordia regum,
 Inde cananeis prædatibusque sumus.
 Inde premit gladius carnalis spiritualet,
 Et vice conversa spiritualis eum;
 Hinc subitos Atropos prædatrix occupat artus
 Nec finit ut doleat pænitet atque miser.
 Iure vides igitur quam tecta ligamina nectit,
 Immundus mundus hæc duo verba simul.

Thus endeth the Physick and regiment of health
 of shepheards.



The Shepheards Kalender.

Cœlum cali Domini, terram autem dedit filiis hominum. Non mortui laudabunt te Domine, neque omnes qui descendunt in infernum. Sed nos qui vivimus benedicemus Domino. Quoniam videbimus cœlos tuos opera digitorum tuorum, lunam & stellas quæ tu fundasti. Quia subjecisti omnia sub pedibus nostris, oves & boves universas, insuper & pecora campi, volucres cœli, & pisces maris. Domine Dominus noster, quam admirabile est nomen tuum in universa terra.



CHAP. XXXI.

Here followeth the shepheards Astrology.



Who that will, as shepheards that keep sheep in the fieldes, without knowing any letter, save only by some figures that they make in little Tables of wood, have knowledge of the movings and properties of the heavens, And divers other things contained in this present compost and Kalender of shepheards, the which is extract and composed out of their kalender & put in letters, so that each may comprise & know, as they, things above said. First one ought to know what the figure is, the disposition of the world, the number and order of the Elements, and the movings of Skies, appertaineth to be known of every man of free condition and noble engin. For it is a fair thing, desirable, profitable and honest, and therewith it is necessary to have divers other knowledges, in especial, for the Astrology of shepheards, which sheweth how the world is round as a ball. And after wise men say there is nothing so round as it. For it is rounder than any thing artificiall. And moreover, in this world we see nothing, ne never shall, that is so full and equall round as it self is, and is composed of the heaven, and the four elements in five principall parts. After that, a person ought to know that the earth is in the middle of the world, for it is the heaviest element. Upon the earth is the water or the sea, but it covereth not the earth, to the end that men and beasts may live therein, and the part that is uncovered is called the face of the earth, for it is as the face of a man alwayes uncovered, and the part which is covered with water is as the body of man, which is clothed & hid. As the water is the ayre, that incloseth the earth & the water, and is divided into three regions, one is low, whereas inhabiteth beasts and birds, another mean, whereas beeth the cloudes, the which maketh the impressions, as lightnings thunder and other, & is alwayes cold: the third is the highest, whereas is neither wind nor rain, nor tempest, nor other impressions, & there be some mountaynes that attain unto it, as is Olympus

The Shepheards Kalender.

Olympus, that reacheth the highest region of the ayre, and the element of fire mounteth to the sky, & the elements sustaineth the skies as pillars or beames sustaineth a house. Of such mountains is one in Aethiopia named Atlas.

After that is the element of fire, which is neither flame ne coales, but is pure & invisible, for the great brightnesse, for so much as the water is more clear and light than the earth, and the ayre more clear and light than the water, of so much the fire is more clear light, and fairer than ayre, and the skies in equipollent been clearer, lighter & fairer than the fire, the which turneth with the movings of the heavens, and the next region of the ayre also, in the which is ingendred comets, the which been called starres, for so much as they be shining and move as stars. After the saying of some shepheards, the fire is invisible, for his subtilty, and not for his cleernesse, for so much as a thing is more clear, of so much it is the more visible, for we see the skies well, but not the fire, for it is overmuch more subtile than the ayre that is invisible, for the same cause the earth and the water be thick, and therefore they be visible. The skies be neither properly heavy ne light, hard, ne soft, clear, ne dark, hot, ne cold, sweet, ne soure, colour ne sound, ne such other qualities, save that they be hot in vertue, for they may cause heat here beneath by their lights, movings and influences, and be improperly hard, for they may not be divided, ne broken. And also they be improperly colours of light in some parts, and bee thick, as be the partes of the Stars. In the which, there may no star, nor other party be annulled & put to nor none may be diminished, ne taken away, and they may neither increase, ne wax lesse, nor be of other figure than round, ne they may not change, ne pair, ne wax old, ne be corrupted, ne altered, but in light only, as in time of the Eclipse of the Sun and Moon, ne they may not rest and stand still, ne tuffe any other wayes, later ne sooner, in part ne all, ne behabe them otherwise, than after their common course, but by miracle divine, and therefore the Stars and skies be of another nature than the elements and the things of them composed, the which be transmutable and corruptible. The Elements and all things of them composed be inclosed within the first skie, as the yolke of an eg is inclosed within the white, and the first skie is inclosed of the second, and the second in the third, and the third in the fourth, and so of the other. The first skie next the elements is the sky of the Moon, next is the sky of Mercury and next is the sky of Venus, then is the sky of the Sun, then is of Mars, then of Jupiter, and after it of Saturn. And thus be the skies of the planets after their order. The eighth sky, is of the stars fixed and bee called so, for that they move more regularly, and after one guise than the planets doe. Then above, which is the first mobile: in the which nothing appeareth, as shepheards may see.

Some shepheards say, above this ninth skie is one Immobile, for it turneth not, and above that is one of chrystall, over the which is the sky imperiall

The Shepherds Kalender.

imperiall, in the which is the throne of God, of the which sky shepheards
ought not to speak, but onely of the first mobile, and that it containeth all
together called the world. Of one thing they marvell much, that is, how
God hath distributed the stars, that he hath put none in the ninth sky, and
hath put so many in the eight sky, that they may not be numbez, and in
each of the other seven but one onely, in calling the sun and the moon
stars, as appeareth in the figure hereafter.



Hereafter the great master Shepheard sheweth more plainly of the four elements, and of the similitude of the earth, & how that every planet is one above another, and telleth which of them be masculine, as these five, Saturn, Jupiter, Mars, Sol, Mercury. And of two feminine as Venus and Luna. And which of them is northerly and southerly, and which be orientall or occidentall,

CHAP. XXXII.

Of the movings of the skies and planets.

Some

The Shepheards Kalender:



Some movings bern of the sky and planets that exceed the understanding of shepheards, as the moving of the firmament, in the which been the stars against the first mobile in an hundred year one degree, and the moving of the planets in their eclipses, of the which how well the shepheards be not ignorant of all, yet they make no mention here, for it sufficeth them only of two, whereof the one is from orient into occident above the earth, & from occident to the orient, under it, that is called the diurnal moving, that is to say, that it maketh from day to day, with halcyon, by the which moving the ninth sky, that is the first mobile, draweth after, and maketh the other skies to turn that be under it. The other moving is of the seven planets, and is from occident to orient above the earth, and from orient into the occident under it, and is contrary to the first, and bee the two movings that shepheards

The Shepheards Kalender.

shepheards knowledgeth, and how wel they been opposites. yet they move continually, and be passible, as is shewed by example. If a ship on the sea came from orient into occident and that he of his own moving went in the ship softly toward orient, this man should move a double moving, whereof one should be of the ship and of himself together, and the other should be of his own moving that he maketh softly toward orient. Semblably, the planets be transported with their sky from orient to occident by the diurnal moving of the first mobile, but later and otherwise than the fixed stars, by which each planet hath his proper moving, contrary to the moving of the stars, for the Moon maketh a course lesse in a month about the earth, than a star fixed, and the sun a course lesse in a year, and the other planets in a certain time, each after the quantity of his movings. Thus it appeareth that the planets move two movings. Some shepheards suppose by imagination that all the skies ceased to move by the dayly moving, the Moon would make a course in going from the occident into the orient, in as much time as lasteth now xxvii. dayes and eight houres, and Mercury, Venus, and Sol would make in manner course in the space of a year, and Mars, in two year or there about, and Saturn in thirty year or there about. For now they make their course or revolutions, and accomplish their proper movings in the time here named. The proper movings of Planets is not straight from occident to orient, but it is as sideway, and shepheards see them sensibly, for when they see the moon before a star one night, the second or third night it is behind, not straight toward orient, but shall be drawed one time toward Septentrion and another time toward midday, and this is because of the latitude of the zodiacke, in the which be the xii. signes under whom the Planet reigneth.



CHAP. XXXIII.

Of the Equinoctiall and Zodiacke that be in the twelve skyes, that containeth the firmament under it.

The Shepherds Kalender.

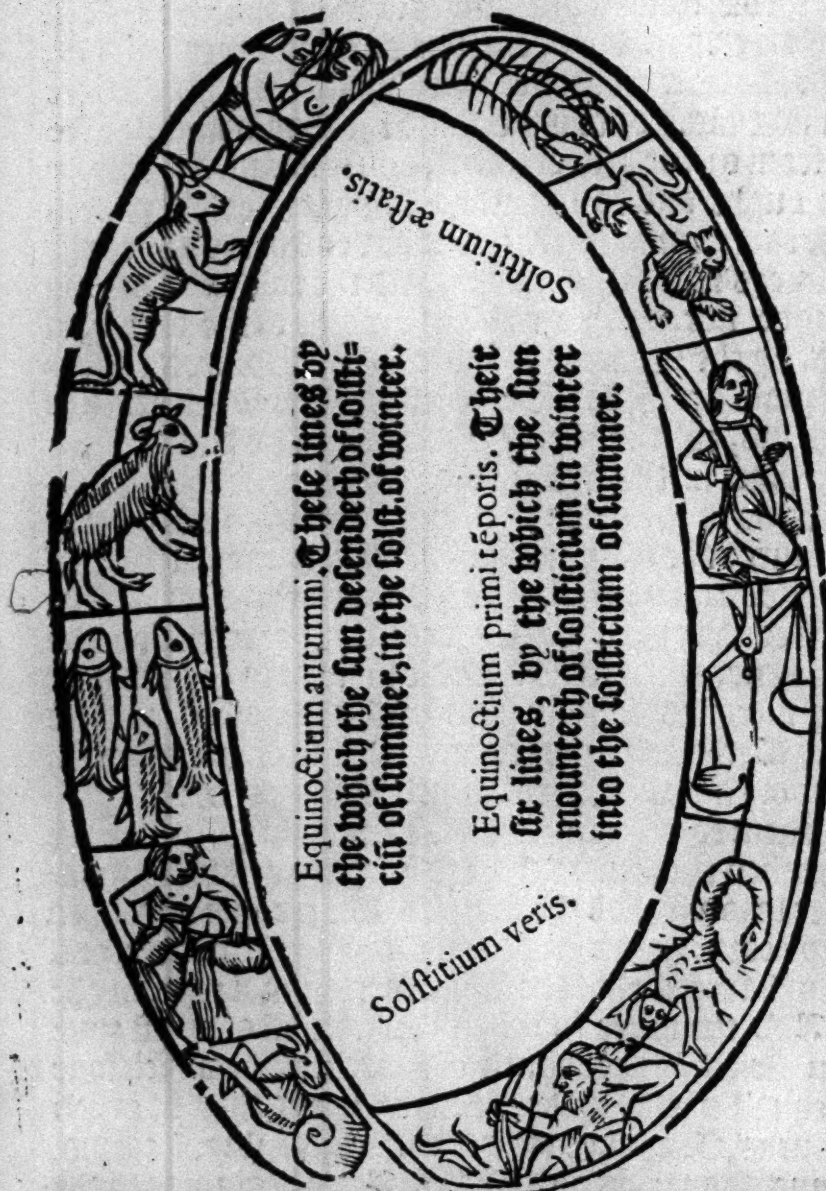
In the concave of the first mobile. Shepherds imagin to be the two circles, and they been there royally, the one is as small as a threed, and it is called Equinoctiall, and the other is large in manner of a girdle, or as a garland of flowers, which they call the Zodiacke, and these two circles divide the one and the other equally, but not straight. For the Zodiack crosseth crookedly, and the places where it crosseth been said Equinoctials. For to understand the Equinoctial, we see sensibly all the sky turn from orient into occident, and it is called the Dayly moving or diurnall; then ought one to imagine a straight line that passeth through the middle of the earth, comming from the one end of the sky to the other, about the which line is made this moving, and the two ends be two points in the sky that move not, and be called the poles of the world, of the which one is ober us, by the Star of the North, that alwayes appeareth unto us, and is the Pole arctick or Septentrionall, and the other is under the earth, alwayes hid, called the pole Antartick, or pole Australl, in the midst of the which pole, in the first mobile, is the circle equinoctiall equally before in the part, as in the other of the said poles, and after this circle, is made and measured the daily moving of christi. houres, that is a naturall day, and it is called equinoctiall, for that when the Sun is in it, the day and the night been equall through all the world. The large Zodiacke as is said is in the first mobile, also it is as a girdle mannerly figured & set with Images of signes intrailed subtilly and well composed, and set with fixed stars as shining Carbuncle or precious gems full of great vertue, set by the mistress right nobly adozned, in the which Zodiacke be liii. principal points that divide them equally in 4. parts. One is high, called the solstice of summer, which when the Sun is entered in Cancer, it is the longest day of summer; another is low, called the solstice of winter, which is when the sun is entred in Capricorne, then it is the shortest day of winter, and men call it equinoctiall of harvest, that the Sun entreth in Libra, in the month of September. And the other is called equinoctiall of prime time that the Sun entereth in Aries, in the month of March. The which four parts divided each in 3. equall parts, maketh twelve parts that be called signes, named Aries, Taurus, Gemini, Cancer, Leo, Virgo, Libra, Scorpio, Sagittarius, Capricornus, Aquarius, and Pisces. Aries beginneth in the Equinoctiall, and crosseth the Zodiacke, and when the sun is there, it beginneth to Decline, that is to say, approaching Septentrion, and toward us it extendeth to the orient. Then is Taurus second, Gemini the third, and so of other as the figure hereafter sheweth. Also every signe is divided in xxx. degrees, and be in the Zodiacke ccc. 0. degrees, and every degree divided by 60. minutes, every minute in 60. seconds, every second into 60. thirds, and this division sufficeth for shepherds.

Here

The Shepherds Kalender.

CHAP. XXXIV.

Here followeth the story of the twelve Signes.



Shepherds know-
Sledgeth a subtle
variation in the skies,
and is for thzee starg
fired bee not under
the same degrees of
the zodiack, that they
were created, because
of the moving of the
firmament, the which
bee against the first
mobile in an hundred
peer of one Degree, for
the which mutation
the sun may have
other regard to a star
and other significa-
tion, than it had in
the time passed, and
also when the books
were made. for that
the star hath hanged
his degree or sign un-
der which it was.
And this oftentimes
causeth them that
make prognosticati-
ons and iudgments
comming to fail.

All the circles of the

sky, been narrow and small, except the Zodiack, which is large, and containeth in length three hundred and threescore degrees & of largeness twelve, the which largeness is divided by the middle, six Degrees one the on sign, and six on the other, and this division is made by a line, named Ecliptic, and is the way of the Sun, for the Sun neber departeth under that line, & thus it is alway in the midle of the Zodiack, but the other planets been alwayes on the one side, or of the other of the said line, save when they been in the head or in the tail of the Dragon, as the Moon that passeth twice in a month, and it happen when it reneweth, it is Eclipse of the Sun, and if it happen the full Moon, and that it be right under the nady of the Sun, it is generall Eclipse, and if it be but a part, it is not seen: when it is eclips

of

The Shepheards Kalender.

of the Sun, it is not generall through all the climates, but onely in some, but when it is eclipse of the Moon, it is generall over all.

Of two great circles, that is to say, one Meridian, and the other Orizon that intersequeth the one the other, and crosseth directly.

Meridian is a great circle imagined on the sky, which passeth by the poles of the world, and by the point of the sky right over our heads, the which is called Zenith, and when the Sun is come over from Orient unto that circle it is midday, and therefore it is called Meridian, and the half of that circle is over the earth, and the other under it, that passeth by the point of midnight, directly opposite to Zenith and when the Sun toucheth the part of the circle, it is midnight, and if a man goe toward orient or occident, he hath new meridian, and therefore it is sooner midday to them that bee toward Orient, then to other: If a man stand still, his Meridian is one still, or if he goe toward mid-day or septentrion, but if he stirre, he hath other Zenith, and these two circles crosseth directly. Orizon is a great circle that divideth the part of the sky that we see, from that we see not. And Shepheards say, that if a man were in a plaine Country, he should see lustly half of the sky, which they call their emisphery, that is to say, half spheare, & orizon is joyning nigh to the earth, of the which orizon, the entry is the middle and is the place in the which we have been: thus each is always in the midst of his orizon and Zenith is the pole, and as a man transporteth him from one place to another, he is in the other places against the sky, & hath other Zenith & other Orizon, all Orizon is right, or oblique. They have right Orizon that abideth under the Equinoctiall, and have their Zenith in the Equinoctiall, for their Orizon intersequeth and divideth the Equinoctiall, even by these two poles of the world, in such wise, that none of the poles of the world is raised above their Orizon ne deprived under it, but they that habit other where than under the equinoctiall have their Orizon oblique for their Orizon followeth and divideth the Equinoctiall side way, and not right, and there appeareth unto them of all times, one of the poles of the world, raised above their Orizon, and the other be ever hid, so that they see them not, more or lesse after divers habitations, and after that they be of farnesse from the Equinoctiall, and the more that the one pole is raised, the more the orizon oblique, and the other pole deprived. & is to wit, that there is as much distance from the Orizon to the pole, as from the Zenith to the Equinoctiall, and that Zenith is the fourth part of Meridian, or the middest of the bow diurnall, of the which the two ends be on the Orizon. And also that of the Pole unto the Equinoctiall, is the fourth part of all the roundnesse of the skies and also of the Meridian circle, sith it passeth by the poles, and crosseth the Equinoctiall directly. Example of the Orizon of Paris after the opinion of Shepheards, over the which Orizon they say that

A

The Shepheards Kalender.

that the pole is raised 49. Degrees, wherefoze they say also, that from the Zenith of Paris unto the equinoctiall bee 49. Degrees, and that from the orizon unto the Zenith, is the fourth part of the Meridian circle, bee xc. Degrees, and from the pole to the Zenith be xli. Degrees, and from the pole unto the solstice of summer be lxi. Degrees, and from the solstice unto the equinoctiall be 32. Degrees, there be from the pole unto the equinoctiall 50. Degrees, and is the fourth part of the roundnesse of the sky: from the equinoctiall unto the solstice of winter be 33. Degrees and from the solstice unto the orizon 18. Thus shall the equinoctiall be raised ober the orizon 12. Degrees, and the solstice of summer 63. Degrees, in the which solstice is the Sun at the hour of noon the longest day of summer, and then it entereth into Cancer, and is most neerest to our habitable parts, that may be. And when the Sun is in the solstice of winter, the shortest day of the yeer at the hour of noon, it entereth into Capricornus, and the said solstice is not raised ober the orizon of Paris, but 8. Degrees. The which elebations and risings a man may find plainly, so that he know one only, and in every region in like wise after the situation.

Of the two other great circles of the sky, and four small.

Two great circles be on the sky, named colures, diuideth the skies in four equall parts, and crosseth their self directly, the one passeth by the poles of the world, and by the two solstices, and the other by the poles also, and by the two equinoctials. The first small Circle is called the Circle Arctik, because of the pole Zodiak about the pole Arctik, and his like is to his opposit, named the Circle Antartik. The other two be named Tropikes, the one of Summer, and the other of Winter. The Tropik of summer is cause of the solstice of summer, beginning of Cancer, and the Tropik of winter of the solstice of winter, beginning of Capricorn, and be equally distant one Circle from the other. Here ought to be noted, that the distances of the pole arctik to the Circle arctik, and the distance of the Tropik of summer to the equinoctiall, and that of equinoctiall to the Tropik of winter, and from the Circle antartik to the pole antartik, are iust equall, each of 24. Degrees & a half or there about, then the distance from the equinoctiall to the tropik of summer, and from the Circle arctik to the pole, make together 47. Degrees. The which take away of the quarter between the pole and the equinoctiall, whereas be xc. Degrees, save that there abideth 44. that be the distance between the tropik of winter, and the Circle antartik, and these Circles be said little, for they be not so great as the other, nevertheless they be diuided each by CCLx. Degrees as the greatest.

CHAP. XXXV.

Of the rising and resconsing of the signs in the orizon.

Orizon

The Shepherds Kalender.



Riſon and hemiſphery differed, for orizon is the circle that di-
 videth the part of the ſky which we ſee, from that under the
 earth we ſee not. Alſo orizon is a circle that moveth not, but
 as we move from one place to another, but hemiſphery turns
 continually, for one part riſeth & mounteth ober orizon, and
 the other part reſconſeth and entereth under it: thus orizon
 riſeth ne reſconſeth. Meridian alſo riſeth not ne reſconſeth. Equinoctiall
 is the diurnall circle, that riſeth and reſconſeth regularly, as much in one
 hour as in another, and all in 24. hours. Zodiacke the large circle and ob-
 like, whereon the ſignes be, riſeth and reſconſeth all on a day naturall, but
 not regularly, for it riſeth moze in one hour than in another, for that is ever
 ober our orizon is oblike and divideth the zodiacke in two parts, whereof
 one is ober our orizon, and the other underneath. Thus half of the ſignes
 riſeth ober our orizon every day artificially, be it ſhort or long, and the other
 half by night, wherefoze it behoveth, that in daies which be ſhorter then
 the nights, the ſignes riſeth ſooner, and in long dayes moze at leaſure, and
 thus the zodiacke riſeth not regularly in theſe parts as the equinoctiall, but
 there is double variation, for half of the zodiacke, that is from the begin-
 ning of Aries unto the end of Virgo, altogether taketh as much time in ri-
 ſing, as half the equinoctiall that is by it, and they begin to riſe in a mo-
 ment, and end in a moment alſo. But this half of the zodiacke riſeth ſooner
 in the beginning, and this half of the equinoctiall moze at leaſure, and
 this is called their obliquement. Alſo the other half of the zodiacke, that is
 from the beginning of Libra unto the end of Piſces, and half of the equi-
 noctiall that is by it, beginneth and loveth to riſe together, but the Equi-
 noctiall in that part in the beginning riſeth ſooner, and the zodiacke moze
 at leaſure, and this is called riſing directly. And whether that riſeth ſooner
 the equinoctiall or the zodiacke, yet alwayes they end together. Example
 of the two movings afore ſaid, as if two men went from London to Wind-
 ſore, and departed both together, and that at the beginning the one goe faſt
 and the other ſoſtly, he that goeth faſt ſhould be ſooner in the midway then
 the other, but if he that went faſt to the mid way go ſoſtly and the other faſt,
 they ſhall be both at once in Windſore. Alſo the half of the zodiacke from
 the beginning of Cancer, unto the end of Sagittary, in riſing beares moze
 than half of the Equinoctiall, ſo that this half riſeth all right, and the other
 half of the zodiacke riſeth oblikely.

CHAP. XXXVI.

Of the diviſions of the earth, and of the Regions.

The Shepheards Kalender.



First, ere we speak of the stars, and knowledge that shepheards have, we will say of the division of the earth, and of the parts after their opinion. Wherefore it is to be noted that the earth is round, and therefore as a man goes from one country to another, he hath other oxison then he had, and there appeareth other part of the sky, and if a man went from septentrion straight toward midday, the pole artike to him shall be lesse raised, that is to say, more nigh approaching to the earth, and if he went contrarywise it should be more raised, that is to

say, appearing higher, and therefore if he went toward midday under a merididian wheel, that the pole artike were lesse raised over his oxison by the 30. part of one of the vi. parts, of the Arke Meridian, he should passe the 30. part of the 8. parts of half the circuit on the earth, and to him the pole should be lesse raised by one degree, or to the contrary, till it were more raised of one degree, then he should passe one degree of the circuit of the earth, of the which all the degrees together be ccc. lx. And one degree of the earth containeth 12. leagues and an half or there about, and every league is 2. miles. And as the spere of the sky is divided by the four lesse circles, five partes called Zones, so the earth is divided into five regions whereof the first is between the pole artike, and the circle artike. The second is between the circle artike and the tropike of summer. The third is between the tropike of summer and the tropike of winter. The fourth is between the tropike of winter, and the circle antartike. The fifth between the circle antartike, and the pole antartike. Of which parts of the earth some shepheards say, that the first and the fifth be inhabitable for their over great coldnesse, for they be too far from the Sun. The third is in the middle, is too near, under the way of the Sun, and is inhabitable for the great heat. The other two parts the second and the fourth, be neither too near, ne too far from the Sun, but be moderate in heate and cold, and therefore they be inhabitable if there be no other letting: and suppose it be true, yet it is not impossible to passe oberthwart the region under the way of the Sun, called Zone, turned to go from the second to the fourth. For some shepheards would have passed which would have shewed it, wherefore they say that there is no region habited but the second wherein we and all other be.

CHAP. XXXVII.

Of the variation that is for divers habitations and Regions of the earth.

Shepheards

The Shepheards Kalender.

Shepheards say, that if it were possible that the earth were inhabited all about, and poise the case that it were so, first they that inhabit under the Equinoctiall have alwayes the dayes and the nights equal, and have the two poles of the world, at the 2. corners of the orizon, and may see all the stars, when they see the two poles, and the sun passeth twice a year over them, that is, when it passeth by the equinoctials. Thus the sun is to them the one half of the year toward the pole arctick, and the other half toward the other pole, and therefore they have two winters in a year without great cold, one is, when we have winter, and the other when we have summer. Semblably they have two Summers, one in March, when we have prime time, and the other in September, when we have harvest, and by this they have four solstices, two high, when the sun passeth by their zenich, and two low, when it declineth one way or other, and thus they have four umbres or shadowes in a year, for when the sun is in the equinoctis twice in the year, in the morning their shadowes be in the occident, and at night in the orient, and then at noon they have no shadowes, but when the sun is in the signes septentrionals, their shadowes be toward the parts of the signes meridionals, and so againward. Secondly, they that inhabit between the equinoctiall and the Tropike of summer, have in like wise two summers, and two winters, and four shadowes in a year, and they have no difference of the first, save that they have longer dayes in summer, and shorter in winter, for as the Equinoctiall lengtheneth, so likewise doth the dayes in summer, and in that part of the earth is the first climate, and almost half of the second, & is named Araby, wherein is Ethiopia. Thirdly they that inhabit under the Tropike of summer, have the sun over their heads: and at the day of the solstice of summer at noon, they have their shadowes smaller then we have, and there is a part of Ethiopia. Fourthly, they that be between the tropike of summer, and the circle Arctike, have longer daies in summer then the above said, in as much as they be further from the Equinoctiall, and shorter in winter, and they have the sun over their heads, ne toward septentrion, and that part of the earth we inhabit. Fifthly, they that inhabit under the circle Arctike, have the ecliptike of the Zodiake to their orizon, and when the sun is in the solstice of summer it re-sonceth not, and thus they have no night but naturall dayes of 24. hours. Semblably when the sun is in the solstice of winter, it is natural day when they have continuall night, and that the sun riseth not to them. Sixthly, they that be between the Circle arctike, and the pole arctike have in summer divers naturall dayes, that be to them one day artificial without any night. And in winter be many naturall daies, which are to them alwayes night, & the more that it approacheth the pole, the more is the artificial day all summer long, and dureth in some place a week, in other a month in other two, in other three, in other more, & proportionally the night is greater, for some of the signes be ever on their orizon, and some alwayes under, and as long as

The Shepheards Kalender.

as the Sun is in the signes above, it is day, and while it is in the signes underneath, it is night. Seventhly, they that inhabit right under the Pole, have the Sun half of the year on their horizon, and have continuall day, and the other half of the year continuall night, and the equinoctiall is in their ozilon that divideth the signes six above & six beneath wherefore when the sun is in the signes that be high, and toward them, they have continual day, and when it is in the signes toward midday they have continual night, and thus in a year they have but one day and one night. And as it is said of that part of the earth toward the pole Arctick, a man may understand of the other half, and of the habitations toward the pole Antartick.

The division of the earth and of the parts inhabited.

Shepheards and other, as they divide the earth inhabitable in 7. parts, that they call climates. The first Diarionous. The second Climate Diaciens. The third Dalixandry. The fourth, Diathodes. The fifth Climate Diaromes. The sixt Daboristines. The seventh Diaripheos. Of the which, each hath his longitude determined, and the latitude also, and the nearer they be to the Equinoctiall, the longer they be, and larger, and proceed in longitude from orient to occident, and in latitude, from midday to Septentrion. The first climate after some shepheards containeth in length half the circuit of the earth, that is, two hundred thousand & 4 hundred mile, & it hath a hundred thousand & two hundred mile of length. The second, and so of the other, for the lessening of the earth comming toward Septentrion. To understand what a climate is, after the saying of the shepheards. A climate is a space of earth equally large, whereof the length is from orient to occident, and the breadth is comming from midday, and from the earth inhabitable, toward the Equinoctiall, drawing to septentrion, as much as an horologe or clock changeth not. For in earth habitable the clocks change six times in the breath of the climates. It is of necessity to say that they be seaven, and where the variation of horologes is, there is the diversity of climates, notwithstanding that such variation properly ought to be taken in the midst of the climates, and not in the beginning or end, for the proximity and covenance the one of the other. Also one climate, hath always a day artificial of summer, shorter or longer then another climate & this day sheweth the difference in the midst of every climate, better than the beginning or end, the which thing wee may sensibly know at eye, and thereby iudge the difference of the climates. And it is to be noted that under the Equinoctiall, the dayes and the nights in all times are equal, each of twelve houres, but comming toward septentrion the dayes of summer lengthen, and the winter dayes shorten, and the more that one approacheth septentrion, the more waxeth the dayes in such wise, that at the five of the last climate the dayes in summer be longer by three houres and an half

The Shepheards Kalender.

half, than they be at the beginning of the first, and the pole is more raised by 38. degrees. At the beginning of the first climate, the longest day of summer hath 12. houres and xlv. minutes, and in the pole is raised on the orizon 12. degrees and xlv. minutes, and the midst of the climate, the longest day hath 13. houres, and the pole raised xvi. degrees and the latitude dureth unto the longest day of summer that is 13. houres, and xlv. minutes, and the pole raised 20. degrees and an half, which largeness is cccxli. mile of earth. The second climate beginneth at the end of the first, and the midst is there as the day hath 12. houres and an half, and the pole is raised over the orizon 14. degrees and 15. minutes. And the latitude dureth unto three as the longest day hath 13. houres and xlv. minutes, and the pole is raised xxvii. degrees and an half, and this largeness containeth of earth CCC. miles just. The third climate beginneth at the end of the second, and the midst is there as the day hath 13. houres, and the pole is raised 30. degrees and xlv. minutes, and the latitude extendeth unto there as the longest day hath 14. houres, and xv. minutes, and the pole is raised 23. degrees, and xi. minutes. The fourth climate at the end of the third, and the midst is there as the longest day hath 24. houres and an half, and the pole is raised 26. degrees and 20. minutes, the latitude dureth unto there as the longest day hath 15. houres, and xlv. minutes, and the pole is raised 30. degrees, and the largeness containeth of earth ccc. mile. The fift climate at the end of the fourth, and the midst is there as the longest day hath 15. houres, and the pole is raised 40. degrees and 20. minutes, and the latitude dureth unto there as the longest day hath 15. houres, and 15. minutes, and the pole is raised 44. degrees and an half, and the largeness containeth of earth CClii. mile. The sixt climate at the end of the fift, and the midst is there as the longest day hath 15. houres and an half, and the pole is raised over the orizon xlv. degrees and 23. minutes, of which the largeness dureth unto there, as the longest day hath 15. houres and xlv. minutes, which largeness containeth of earth CCxii. mile. The seventh climate at the end of the sixt, and the midst is there as the longest day hath xvi. houres, and the pole is raised 48. degrees and xi. minutes, the latitude extendeth unto there, as the longest day hath 16. houres and 15. minutes, and the pole is raised fifty degrees and an half, and the largeness of the earth containeth 186. mile.

A marvellous consideration of the great understanding
of shepheards.

If case were after the length of the climates, one might goe about the earth from Orient to Occident to his first place, some shepheards say that this compasse may almost bee made. Saying that if a man went this compasse in 12. natural dayes, going regularly toward Occident, and

The Shepheards Kalender.

began now at midday, he should passe every day naturall, the twelfth part of the circuit of the earth, and be 20. Degrees, wherof it behobeth that the Sun make a course about the earth, and 30. Degrees further or he be returned on the morrow at the meridian of the said man, and so the said man should have his day and night of 26. houres, and should bee further by the twelfth part of a naturall day than if he rested him, wherefore it followeth of necessity, that in twelbe naturall days the sayd man should only have but 11. dayes and 11. nights, and somewhat lesse, and that the Sun should light him but eleven times, & resconce eleven times, for eleven dayes, and eleven nights, every day & night of 26. houres make 12. naturall dayes, each day of 24. houres. In like manner it behobeth that another man should make this course going toward Orient have his day and night shorter than a naturall day by 2. houres, then his day and night should bee but of 22. hours, then if he made this course in like space, to wit, in twelbe days and somewhat more. Thus if John made the course toward occident, and Peter toward orient, and that Robert abode them at the place whence they departed the one as soon as the other, and they meet at Robert both together. Peter would say he had 2. dayes and 2. nights more than John, and Robert who had rested a day lesse than Peter, and a day more than John, howbeit they have made this course in 12. naturall dayes, or an hundred, or in 10. yeers all is one. This is a pleasant consideration among shepheards how John and Peter arive one self day, put case it were on Sunday: John would say it is Saturday, Peter would say Monday, and Robert would say Sunday.

CHAP. XXXVIII.

Of the Pomell of the skies, a star named the star of the North, neare the pole
Artike called Septentrionall.

After the abovesaid things, here will we speak of some stars in particular. And first of them that shepheards call the pomell of the skies, or star of the North wherefore we ought to know, that we see sensibly the sky turne from Orient to Occident, by the diurnall moving, that is, of the first mobile, which is made on two points opposites, which be the poles of the sky, of the which one we see, and it is the pole Artike, and the other we see not, which is the pole Antartike or of midday which is alway hid under the earth. By the pole Artike, which is the star most approached, which shepheards call the pomell of the sky, the which they say is the highest and most steadfast from us, by the which they have the knowledge they have of other stars, and parts of the sky. The stars which be by the said pomell, goe never under the earth, of the which be the stars which make the Chariot and divers other, but they who be far from it, goe sometime under earth, as the Sun, the moon, and other planets. Under this pomell directly, is the angle of the earth, in the place where-against the sun is at the houre of midnight.

Of

The Shepheards Kalender.

Of Andromeda, a star fixed.

Aries is a signe hot and dry, that governeth the head of man & the face, and the regions, Babylon, Percy and Araby. And signifieth small trees, and under him at the 16. degree, riseth a star fixed, named Andromeda, that shepheards figureth a maid in her hair, upon the brink of the sea, set to be devoured of the monster of the sea, but Perseus son of Jupiter, fought with his sword against the said monster, and slew it: and so the said Andromeda was delivered. They that be born under her constellation, be in danger of prison, or to die in prison, but if a good planet take regard, they scape both death and prison. Aries is the exaltation of the Sun at the 20. degree, and Aries is the house of Mars, with Scorpio where he is most.

Of Perseus, a star fixed, Lord of the sphere.

Taurus hath the trees, plants, and impes and governeth of man the neck and the throat bol, the regions Ethiopy, Egypt, and the country about, and under the 22. degree riseth a star fixed of the first magnitude, that shepheards call Perseus son of Jupiter, that smot off the head of Medusa, who made al them to die that beheld her, and by no manner they might eschue it. Shepheards say that when Mars is conioyned with this star, they that be born under the constellation shall have their heads smitten off, if God shap not remedy, and sometime they call this star Lord of the sword, and figure him a man naked, with a sword in one hand and in the other the head of Medusa, and looketh on it. And Taurus is the exaltation of the moon in the third degree.

Of Orion, a star fixed, and his fellows,

Gemini signifieth large, good courage, wit, beauty, clergy, and governeth of man the shoulders, armes and hands, and the regions. Iugen, Armony, Carthage, and hath the small trees, and under the 18. degree riseth a star fixed, named Orion, and with it 36. other stars, and is figured a man armed in mase, and a sword girt about him, and signifieth great Captains. They that be born under the constellation be in danger to be slain by treason, if good fortune be not with them. Gemini and Virgo be the houses of Mercury, but Virgo is it in which he loveth most, and Gemini in the third degree is the exaltation of the Dragons head.

Of Alhabor, a star fixed.

Cancer domineth the long and equal Trees, and of the body of man the brain, the heart the stomach, the side, the lights, and the lungs. The Regions, Armony the little, and the Region of Orient. And there riseth under it in the eight degree, a star fixed, which shepheards call Alhabor, that is to say, the great dog, and they say they that be born under the constellation, and that be in the ascending of the middest of the sky, it signifieth good fortune, and if the moon be with it, and the party of fortune, be that in it shall be born shall not be very rich, and Cancer is the house of the Moon, and is the exaltation of Jupiter in the 15. degree.

The Shepheards Kalender.

Of a star fixed, named the Lions heart.

Leo hath the great trees, that is to say he signiozeth over them, and signifieth a hasty man full of anger, and of anguish, and of the body of man it beholdeth the heart properly, the back and the sides, and of regions Artitry to the end of the earth habitable. and under the 34. Degree ariseth a star fixed, named the Lions heart, and they that be bozn under the constellation, as shepheards say, shalbe mounted in his signiozies, or in great offices, and afterward shalbe depzived or put down, and be in danger of their libes, but if some good planet behold the said star they may be saved. Leo is the house of the Sun, and Aries is the exaltation of the Sun, as it is said.

Of the star fixed named Nebuluse, and of another named the Golden Cup.

Virgo governeth all that is sown on earth, and signifieth a man of good courage, philosophy, largesse, and of all manner of sciences, and keepeth of man the belly and the intrails, and the regions of Algeramita, Assen a region by Jerulalem, Euphrates and the Ile of Spain. Under the longitude or 5. degree riseth a star fixed named Nebuluse or tail of the Lyon, and is in the septentrionall latitude of the said signe of Virgo, under the which signe riseth another fixed star, which shepheards call the Golden cup, and is in the 1. degree of the said signe, toward the part merydionall. The which star is of the nature of Venus and Mercury, and signifieth that they which bee bozn under the said constellation do know things worthy and sacred.

Of the Porkeetpike a star fixed.

Under the signe of Libza that domineth the great Trees, and signifieth Justice, and of man it governeth the reines and the nether part of the belly, and regions the Country of Romany and of Greece. Under the 18. degree riseth a star fixed that shepheards call Porke espike. They that beent bozn under the constellation been wel shaped, and been honest, and do things that folk marvell on and reioycth, and signifieth riches by honesty, and precious marchandise, and bee commonly loved of Lords and Ladies: and Libza is one of the houses of Venus, and Taurus the other, in the which she reioycth most, and is the exaltation of Saturn, for the weather beginneth to wax cold in this month of September, and Saturn is the planet and Lord of cold, that exalteth when hee entreteth into the signe of Libza.

Of the Crown septentrionall, a star fixed,

The Scorpion domineth the trees that be of longitude and largenesse, and signifieth fallenesse, and of the body of man governeth the privy places and the regions of Heberger, and the fields of Araby, in the second degree riseth a star that shepheards call the Crown septentrionall, the which when it is in the ascending in the middelt of the sky, giveth honour and exaltation to them that be bozn under the constellation, and especially when it is wel beholden:

The Shepherds Kalender.

beholden of Sol, the Scorpion is one of the houses of Mars, in the which he reioyareth most, and Aries is the other and is the signe wherein Mars beginneth to fall from his exaltation.

Of the Scorpions heart, the star fixed.

The Sagittary signifieth a man full of engin and wise, and governeth the thighs of man, and regions Ethiopy, Maharobem, and Anych. Under his first degree riseth a star fixed of the first magnitude, the which shepherds call the Scorpions heart, which when it is well beheld of Jupiter or Venus, it raiseth them that be born under his constellation to great honors and riches, but when it is evil beholden of Saturn or of Mars, it putteth them that be born under it to poverty. The Scorpion is the house of Jupiter, in the which he reioyareth most, and Bilces is his other house, and so is the said Sagittary, the exaltation of the Dragons tail.

Of the flying Eagle a star fixed.

Capricornus signifieth a man of good life, wise, iustfull, and of great thought, and governeth the knees of man and the regions Ethiopie, Araby, Gehamen, and to the two seas, and under the 18. degree, riseth a star that shepherds call the flying Eagle, that signifieth the Soveraign Emperors and kings. They that be born under his constellation, when they be well beholden of the Sun and Jupiter, mounteth in great seignories, and be loved of kings and Princes. Capricornus and Aquarius be the houses of Saturn, but he reioyareth in Aquary most, and the said Capricornus is the exaltation of Mars.

Of the fish meridionall a star fixed.

Under Aquarius, that keepeth the legs of a man to the ancles of the feet, and the regions of Hazenoch, Atempha, and part of the land of Almage, and part of Egypt, in the 21. degree riseth a star that shepherds call the fish Meridionall. They which be born under his constellation be happy in fishing in the sea at midday, and under the 9. degree of the said signe riseth the Dolphin that signifieth Lordship on the sea, ports, and rivers, and as is said, Aquarius is the house of Saturn, in the which he reioyareth.

Of Pegasus that signifieth the horte of honor, a star fixed.

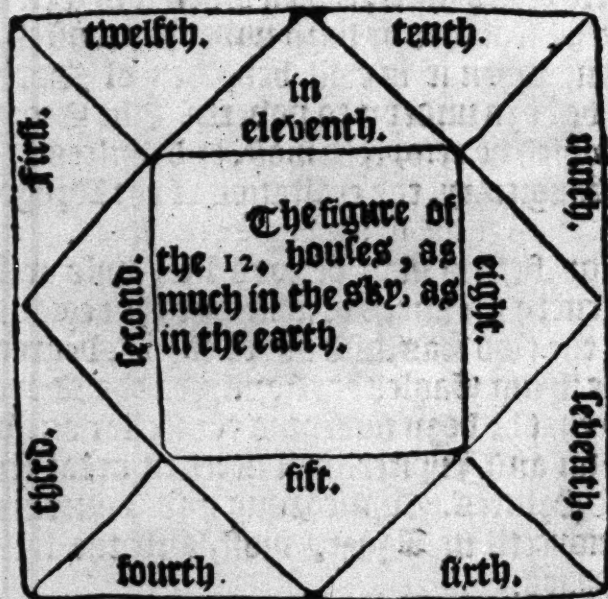
Bilces governeth of man the feet, and signifieth a man subtile, wise, and of divers colours, and hath regions, Tabrasen, Jurgen, and all the habitable part that is septentrion, and part of Romany, and under the 15. degree of the said signe, riseth a star that shepherds call Pegasus, that is the horte of honor, and the figure in form of a fair horte. They that be born under his constellation, shall be honored among great Captaines and Lords. When Venus is with it, they be loved of great Ladies, if the said star be in the midst of the sky in the descending, and Bilces is one of the houses of Jupiter, and Sagittarius the other, in the which he reioyareth most, and the said Bilces in the 27. degree is the exaltation of Venus.

Of

The Shepherds Kalender.

CHAP. XXXIX.

Of the division of the 12. houses, as well in the earth as in the heaven.



The heavens and the earth may be divided in four parts by two circles which crosse directly over the two poles, and crosseth four times the Equinoctiall line. Each of the four parts divided into three equally, is in all 12. equall parts, as well in the sky as in the earth, which shepherds call houses, and be twelve. Of the which six be alwayes above the earth, and six under it, and these houses move not, but be alwayes each in their place, and the signes and planets passeth by them alwayes once in four and twenty hours. Three of these houses be from Orient to mid-night going under the earth, the first, second, and the third, whereof the first under the earth beginneth at Orient named the house of life. The second house of substance and riches. The third that finisheth at mid-night is the house of fraternity. The fourth that beginneth at mid-night comming in Occident, is named the house of patrimony. The fift following is the house of sons. The sixt finisheth in Occident under the earth, is the house of sicknesse. The seventh beginneth in Occident on the earth, and stretcheth towards mid-day, and is the house of marriage. The eight is the house of death. The ninth finisheth at mid-day, is called the house of faith, of religion, and pilgrimage. The tenth beginning at mid-day comming towards Orient is the house of honor and regality. The eleventh after that is the house of true friends. And

The Shepherds Kalender.

And the twelfth that finisheth in orient on the earth is named the house of charity, but this matter is difficile, for shepherds knowledging the nature and property of every of the said twelbe houses, and departeth them lightly, and sufficeth of that is said with the figure present.

Qualiter puer crescit in ventre matris suæ. Primo mense crescit cerebrum; Secundo crescunt venæ; Tertio & quarto habebit omnia membra suæ, sed erit sine anima; Quinto incipit venire & multum gravabit matrem suam; Sexto circumdabitur pelle, & ossa crescent. Septimo ungues crescent; Octavo crescit cor & omnia viscera præter jecur; Nono sciet mater si puer poterit bene nasci an non; Decimo crescit jecur in puero, de tunc bene comparebit mulieri si bene eveniet & puero, an non, quæ in jecore crescat: quod quam cito habuit jecur tam cito nascetur vel morietur.

In quibus partibus corporis hominis sunt spiritus & intellectus. Intellectus dicitur esse in fronte; Memoria in cerebro, Ira in felle, Avaricia in jecore, Timor in corde, halitus in pulmone; cogitatio in venis, quia splene ridemus, felle irascimur, corde sapimus, jecore amamus: quibus quatuor elementis constantibus integrum est animal.

Of the twelve signes, which be good or bad to take journeys by land or water;

Aries is good, Taurus is not so,
 Gemini and Cancer will make thee glad;
 But beware hardily of Leo and Virgo.
 Libra for friendship, full hard is Scorpio.
 Sagittary good, Capricorn perillous,
 Aquary by water good, Clarks proveth so,
 For best is Pisces, and most plenteous.

CHAP. XL.

How the Planets reign in every hour.

HE that will weet how shepherds know which planet reigneth every hour of the day, and night: which planet is good, & which is bad, ought to know the planet of the day and seek therefore. The first temporal hour of the Sun rising, that day is for the said planet. The second hour is for the planet ensuing, & the third for the other, as they are here figured by order, and it behobeth to go from Sol to Venus, Mercury & Luna then come again to Saturn, unto 12. that is the hour before the Sunnes going down: and incontinent after the Sun is down, beginneth the first hour of the night that is for the xiii planet, and the 2. hour of the night for the 14. and so unto 12. hours for the night, that is, the next hour before the Sun rising and come directly falling upon the 24. planet, that is next before that of the day following. And thus the day hath 12. hours, and the night 12. also, the which be temporal hours, different to the hours of the clock, the which be artificials. Shepherds say, that Saturn and Mars

The Shepheards Kalender.



be evil planets. Jupiter and Venus good, Sol and Luna half good, and half evil. The party toward a good planet is good, and the party toward the evil planet is naught. Mercury consigned with a good planet is good, and with an evil planet he is naught, and they understand this as to the influences good or evil, that been of the said planets there following.

The houres of the planets been different to them of clocks, for the houres of clocks been equal at all times each of lx. minutes, but they of the planets when the dayes and the nights be equal that the Sun is in one of the Equinoctis, they be equal, but as soon as the dayes lengthen or shorten, so do the naturall houres. By this it is convenient alway for the day to have 12. temporall houres, and the night also, and when the days be long, and the houres long, and when the dayes be short, and the houres short, in like manner is the night, and neverthelesse an hour of the day, and an hour of the night together have six score minutes, as many as two hours for artificials, that the one leaveth the other taketh. And take we our planets from the Sun rising, not before, unto the Sun going down, and all the remnant is night.

Example of that which is above.

The Shepherds Kalender.



In December the days have but vii. hours artificial of clocks, & xii temporals. let the vii. hours artificial be divided in 12. equall parts and it shalbe 12. times, xl. minutes, and every part shalbe a temporal hour that shalbe of xl. minutes and no mo. Thus in December the temporal hours of the day have but xl minutes, but the hours of the night have fourscore for in that time the nights have xvi. hours artificial, which divided in 12. parts bin fourscore minutes for every temporal hour. Thus the hour of the nights in Decemb. have 80. minutes, and xl. for an hour of the day: there been six score mi-

minutes in two temporal hours, as many in two hours artificial that be each of xl minutes. In June is the contrary, in March, and in September, all hours been equall as the dayes been in other months by equall portion. With every planet here afore figured been the signs which be the houses of the said planets, as it is afore said. Capricornus and Aquarius been the houses of Saturn: Sagittarius and Pisces, of Jupiter: Scorpio and Aries, of Mars: Leo, of Sol: Taurus and Libra, of Venus: Gemini, of Mercury: Cancer of Luna, with other significations that would be long to recount.

Hereafter followeth the nature of the seven planets, with the dispositions of the said Planets, after the sayings of expert shepherds;

My son, thou shalt understand,
That to avoid all idlenesse,
This matter oft thou take in hand.
To read of shepherds busynesse.
And specially of the Planets seven,
Of Mars, and Saturn that is full high;
Also of Sol the middle heaven.
And under him Venus, Luna and Mercury.



The Shepherds Kalender:



For to know their natures all,
In sooth it is a great cunning,
And shew what may befall,
When every planet is reigning;
By their working, oft we been moved
To love, lust, and playes of iollity,
And by some of them, as Clarkes have proved,
They stir us to theft, murther and utily.
Some be not good, some be bad verily,
Some be not comfortable to man, ne beast,
Some hot, some cold, some moist, some dry.
If three be good, four be worse at least.
Saturn is highest and coldest, being full bad;
And Mars with his bloudy sword, ever ready to kill,
Jupiter very good, and Venus maketh lovers glad;
Sol and Luna is half good and half ill;
Mercury is good and evill verily:
And hereafter shalt thou know,
Which of the seven most worthy be,
And who reigneth high, and who low.
Of every planets property,
Which is the best among them all,
That causeth wealth, for robb or sin,
Carry, and hear soon thou shalt.
Speak soft, for now I begin.

Of Saturn.



Saturnus significat hominem aigrum & croceum,
ambulando vergentem in terra qui ponderosus est,
inaccessu adjuvans pedes, & macer, recurvus, habens
parvos oculos, siccam cutem, barbaram raram, labia
spissa, calidos, ingemiosus, seductor, intersector, homi-
nemque corpore pilosum junctis supercilis.

The Shepheards, Kalender.

Here beginneth of Saturne, the highest of the seven Planets.

Saturne is the highest planet of all the seven, he is mighty of himself, he giueth all the great colds and waters, yet he is dry and cold of nature, and he comes into Cancer, and his cheife signes be Aquary and Capricorn, and he compasseth all the other planets: for Saturne is next under the first mobile. that is, under the sky, which mobile moveth marvellously, for some shephards say that hee causeth by his moving all other planets to move, and moveth the mobile aboue.

Saturne is so high that the shepheards cannot wel measure it, for so high reason hath power and no further, and therefore it is more then 30. years ere he may run his course. When he reigneth there is much theft used, and little charity, much lying, and much lawing one against another, and great prisonment much debate and great swearing. And much plenty of corn & hogs, great travaill on the earth, and old folk shall be very sickly, many diseases shall reigne among the people, especially in the cheife hours of Saturne, therefore this planet is likened to age, as hard hungry, suspicious, and covetous, that seldom is content with any thing, for Saturn is enemy to all things that grow and beare life of nature, for the cold and stormy bitternesse of his time.

Of his properties.

HE that is bozn under Saturne shalbe false, envious, & full of debate, and full of law, he shalbe cunning in currying of leather, and a great eater of bread & flesh, hee shall have a stinking breath, and he shall be heavy, thoughtfull, and malicious, a robber a fighter, and full covetous & yet he shall keep counsell wel, and be wise in counselling, and he shal love to sin wilfully, he shall be a great speaker of tales, iusts, and Chronicles, he shall have little eies, black hair, great lips, broad shouldred, and shall look downward. He shall not love Sermons, ne go to the Church, and beware of his Mands, and behold the rater, and aboue his eares the planet raignes. The children of Saturne shall be great ianglers and chiders, blacke and lean in the face, thin bearded, evill languaged, they shalbe full of Law and vengeance, and will never forgtbe til they be revenged of their quarrell, and like as the planet Saturn is cold, and a great causer of frosts and snowes, semblably, and he that is bozn under him shalbe cold in charity, and not misericordious but vengable & will never be entreated. Also they shalbe great cursers, and beare malice long in their minds, and not forget it, they looke to be obeyed, and to have great reverence, and commonly will praise themselves, and talke to himself, and laugh at their own conceit, and all evils shall grow in them, and aboue al colours he shal love black best. The planet of Saturne governs of man the rater, and aboue the eares as is aforesaid. This planet is cause of hasty death, because he is cold & dry of nature, and therefore is likened to melancholly. And the said Saturn reigneth in Aquary, Capricorn and Cancer, but specially in Aquary and Capricorne.

The Shepheards Kalender.



Jupiter significat hominem habentem album ruborem in facie, habentem oculos non prorsus nigros nares non equares & breves caluum, in aliquo dentium habentem nigridinem, pulchre statuere, boni animi, bonis moribus, pulchris corporis, hominemque habentem magnos oculos, pupillam latam barbam crispam.

NExt after the planet of cold Saturn is the noble planet of Jupiter, which Jupiter is very pure and cleer of nature, and not very hot, but he is all vertuous: And there is fixed in Jupiter two noble signes of love, the one is Pisces, and the other is Sagittar, signes of none evil, nor unhappines. This planet may do none evil, he is best of all the other seven he keepeth the liver of man, and maintaineth it toyously, and ever moze this planet doth good, and within twelve peeres or thereabout he passeth all the twelve signes.

Of his properties.

The man that is born under him shall love cleanlinesse of body, and will not use to speak of ribaldry and harlotry, he shall ever love religion, and vertuous living, he shall be personable of body, he shall be perfect in all maner of measures, both large and long, he shall be white in the visage mingled with a little rednesse, large browes, he shall be a faire speaker, and say well behind a person, he shall love green colour and gray, he shall be happy in merchandise, and shall have plenty of gold and silver, & he shall love to sing and to be honestly merry: and of man he governeth the stomach and armes.

Of Mars.

The planet of Mars is called the God of battle and of war and he is the third planet, for he raigneth next under the gentle planet of Jupiter. This planet Mars is the worst of all other, for he is hot & dry, & stirreth a man to be very wilfull and hasty at once, and to unhappines, one of his Signes is Aries, and the other is Scorpio, and most he is in these two signes. He causeth all wars and battells, this planet stirreth men to bear weapons, as murtherers, daggers, swords, hyls or bowes, or some other

The Shepherds Kalender.

Mars significat hominem rubeum, habentem capillos rufos & faciem ortundam, leviter homines die honestantem, habentem oculos croceos, horribilis aspectus audacem, habentem in pede signum velmaculum, hominemque ferocem habentem acutum aspectum superbiā levitatem & audacem.



other weapon of death, and would ever heare of fighting. Therefore let every man beware of the dayes of Mars, and in his chiefe houres that no man fight, for without doubt if God help him not, he shall be maimed or slaine. Also the houres of Mars is perillous meeting with thieves for dread of slaying of true men. And Mars mounteth into the crabbe, and goeth about the twelve signes in two yeer, and thus runneth his course.

Of his properties.

That is born under Mars, in all unhappinelle is expect. he shall be a nourisher of great Beasts, he is full of malice, & ever doing wrong, under Mars is born all thieves & robbers that keepeth high wayes, and hurteth true men, and night walkers quarell pickers, mockers, and scoffers, and these men of Mars cause war, murther, and battle, they will gladly be Smiths or workers of Iron, light fingers, and lyars, and great swearers of oathes in vengeance wise, and a great surmiser and crafty, he is red and angry, with black hair and little eyes, he shall be a great walker, and a maker of swords & knives, and shedder of mans blood, aletcher, a speaker of ribaldry, red bearded round visage, and good to be a barber and letter of blood, and to draw teeth, and is perillous of his hands, and he will be rich of other mens goods. And of the body of man Mars keepeth the gall and the reins.

Of the noble planet Sol.

The sun is a planet of great renown and king of all the planets, the sun nourisheth every age, & yet he is hot and dry of nature, and the planet Saturn is to him full contrary, for he is ever cold, and the noble planet of the sun is hot, and giveth all light, for when it is above the earth, it is day
and

The Shepheards Kalender.



Sol significat hominem habentem colorem inter croceum & nigrum, id est fuscum, tectum cum rubore, brevis statuere, crispum crinem, pulchri corporis, capillos, parum rubeos: oculos aliquantulum croceos, & mixtam habet naturam cum planeta qui cum eo fuerit dum modo digniorem habeat locum eius insequitur naturam.

and when the earth doth shadow the Sun, it is night, much be we people bound to laud God for that noble planet, for he comforteth both man and beast, fish, and all foules that flieth in the ayre, all things is glad of the Sun the red Rose and faire flowers, after that the Sun goeth far into the West they close themselves.

Of his properties.

In men and women that be bozn under the Sun shall be very fair, amiable of face, and their skin shalbe right white, tender, and well coloured in the visage with a little rednesse, and they shall have a pleasure in their own beauty, they shall shew their lives as they were good and holy but they shall be secret hypocrites, if they give them to religion they shal be fortunate to great promotions, they shal be clean and good of faith, and shalbe governours of other people, and if they be never so pooz, yet shall they love hatoking and hunting with hounds and hawkes, and reioyce to see it, the children that is bozn under the Sun shall desire honor and science, and shal sing very pleasantly and they shalbe of good courage and diligent, and shall desire Lordship above other people, they shall give wise iudgements, and their words shall sound all sweetly, and he beare any office he shall be liberall, and he shalbe subtile in feats of war, and many shall seek to him for counsell, he shal have profit by women and he shalbe in service with Lords, and by them shall have advantage for his wisdom, his signe shall be in the face, he shalbe of small stature, with crispe haire, and bald on the head, he will seldom be angry, and of all the members in a mans body, the Sun keepeth the heart, as the most mighty planet above all other.

Of

The Shepheards Kalender.

Venus significat hominem album trahentem ad nigredinem pulchri corporis & capillorum, habentem parvam maxillam, pulchros oculos & pulchrum faciem, multos capillos habentem ad album confectum rubore, crassum & benevolentem.



NExt after the Sun reigneth the gentle planet Venus, & it is a planet feminine, and shee is lady ober all lovers: this planet is moist and cold of nature, and her two signes is Taurus and Libra, and in them she hath all her ioy and pleasure: she causeth ioy, and specially among yong folk, for greatly she reigneth on them, and on all men that be sealous, and on women also, for reasonke is but love inordinate, as when a man or woman loveth more secretly than they should, for such would never be from the sight of their lovers: for if they be, they soon suspect them, and fear to be beguiled. There is no man that loveth a woman by carnall affection, but it is by the influence of Venus, and few men escape out of her danger. This planet Venus runneth in twelwe months ober the twelwe signes.

Of her properties

What man or woman that is born under Venus shall be a gay lover, pleasant, delitious, & most commonly they have black eyes, & little browes, red lips and cheeks, with a smiling cheer: they shall love the hoise of trumpets, clariens, with other minstrellie: they shall be pleasant singers, with sweet voice, full of wanton toyes, plaies, and scoffings: they shall greatly delight in dancing, in gambols, in leaping and springing, and will use playing at the chesse, and at the cards, and tables, and desire oft to commune of lust and love, and comen of sweet meats and drinks, as wine, and be oft drunken, and oft desire lechery, and the beholding of fair women, and the women of men in like sort, and use dead fleshy lusts oftentimes: they will desire fair cloaths of gay colour, and fine, with rings of vanity, and all vain pleasure of the world, with

The Shepheards Kalender.

with fair and rich clothes, and peartles, pretious stones, they shall lobe flowers with sweet smells, yet shal they be of good faith, and they shall love other aswel as themselves, they shall be liberrall to their friends; they shall have few enemies, if they be browen they shalbe well proportioned of body, if they swear it is true, ye may beleve them: and Venus governeth the thighs of man.

Of the fair Planet Mercury.



Mercurius significat hominem non multum album neq; nigrum habentem colorem, frontem elevatum, longam faciem, & nasum longum, barbam in maxillis, oculos pulchros non ex toto nigros, longosq; digitos atq; perfectum magistru.

Next under Venus is the fair planet Mercury, and it is masculine, next above the moon, and there is no planet lower than Mercury, saving only the moon. This Mercury is very full & dry of nature, and his principall signs be these. Gemini is the first that reigns in the armes and hands of man or woman, and the other signe is Virgo that governeth the navel and stomach of man. This planet is Lord of speech, in like wise as the Sun is Lord of light. This planet Mercury passeth and circureth the xii. signes in CCLxxviii dayes. Hereafter is shewed the disposition of the children that be bozn under the planet Mercury, of what condition they shalbe, as Doctors of Astronomy doe discusse.

Of his properties.

Who is bozn under Mercury shalbe subtile of wit, and shalbe a devout person to God, and have good conscience, & shalbe very crafty in many sciences, he with his wisdom & labor shal get him many friends and lovers, he hal ever follow & resort to them that be of good manners, and shalbe fortunate on sea in marchandise, he shalbe very generous, he shall have harm by women, and when he is married men shall not see so much by him, as before, he will have great love to ladies and gentlewomen,

The Shepheards Kalender.

but yet they shall not be masters over him, he will be a very good man of the Church, or a religious man, and he shall not love to go a warfare, he will hate theeves and sweaters, and he shall gather great goods by his wisdom. If he bee a man of the world, he shall be perfect in some handy craft, he shall love well to preach, and to speak fast rhetorike language, and to talk of philosophie and Geometry, he shall love wel writing, and to read in strange bookes, and to cast accounts of great numbers, and shall be a gay maker of balads, songs, meeters and rimes, he shall be perfect in the art of musick and love it, he shall love measuring and meting, and he shall be some great clothmaker, he shall be servant, to some great Lord, or els a receiver of his mony, he shall have a high forehead, a long visage black eyes, and a thin beard, he shall be a great pleader in the law, and he will meddle with other mens deeds if they doe not well, and say against it, and Mercury governeth the thighes, the flanks and belly.

Of the Moon.

Luna significat hominem album confectum rubore junctis superciliis, benevolum, habentem oculos non ex toto nigros, faciem rotundam, pulchram staturam, & in facie ejus signum in initio quod crecet, significat omne quod faciendum est & in plenitudine quod distruendum quia decrescit.



It is to be understood that the lowest planet of the seven is named Luna, which we call the Moon, and is called feminine or female, and is called among the shepheards the Lady of the night, for the chief light and clearnesse that is by night, is by the presence of the Moon, for the Moon is much neerer approached unto us than any star, and therefore she gives us much more light than the stars doe: and also the moon is Lady of measure, and ruleth the sea by ebb and flood. The moon taketh her light of the Sun 22. times in a year, and also the moon is cold and moist of nature: and her colour is much fairer than silver, and her chief house is Cancer, and there is none of the other planets that is so slow and goeth so little circuit as doth the moon, and she descendeth into Scorpio, and she goeth about the xii signes in 27. dayes, and then changeth, and is called new:

Of

The Shepheards Kalender.

Of her Properties.

Such men and women as be born under the Moon shall be lowly and serviceable, and very gentle. And if it be a maid child shall be very chaste and womanly, and they shall be well-favored both man and woman, their faces shall be full and round, and they shall be very patient folkes, and will suffer much wrong or they be revenged, & will be soft of speech, and very courteous, and shall live honestly with such as God shall send them, and will haunt vertuous company, they shall be well formed of body, and have merry looks, and love honestly to be glad, and will live very chasty, and love greatly the vertue of cleanness both in word and deed, they hate lecherous talkers and speakers of ribaldry, their colour shall be mixed but with a little rednesse, they shall gladly go attired in many coloured clothes, and they shall sweat in the forehead. Also they will have a great desire to be masters and mistresses over great streames, rivers and foulds, and devise many proper engines to take fish. Look what they say, it shall be true and stedfast, and they shall be very honest, and good goers on foot, and comfort sick persons, they shall love well to talk sometime of marvels, they shall not keep hatred long in their mind, they shall appease the people under colour with their communications, as well as other should doe with siber. Honest women will they love, they will hate harlots and brothels, and shall nourish their children up in vertue and good manners. And the lights and the brains of man is under the governace of Luna.

Thus endeth the seven Planets with their properties.

Of the Physnomy of Shepheards.

Physnomy of the which been spoken afore, is a science that shepheards have to know the naturall inclination of man and woman, good or evil, by divers signes on them in beholding them onely. The which inclination we ought to follow if it be good, but if it be evil by vertues strength of understanding wee ought to eschue and aborde it, and to withstand the said evil inclinations. Shepheards use this science none otherwise. The prudent, vertuous and wise man, may bee of all other as touching their manners, otherwise than their signs shew in their reign. Thus the things demonstrated, as to vice is not in a wise man, though the sign be so, as an ale stake, or a sign is sometime hanged before a house in the which oft times is no Ale. Whomebeit that a man by his wisdom and understanding follow not the evil influences of the celestiall bodies that be upon him, and yet he corrupteth not the signs and demonstrations of the said influences, but those signes naturall have signozz on them in which they bee, for to have naturall that which they signifie, whether a man have them or not, where-

The Shepheards Kalender.

wherefore shepheards say that the most part of men & women followe their naturall inclinacions to vice or vertue, for that the most part of them be not wise & prudent as they ought to be, and they use no vertue of their own minds, but ensue their sensuality, and by this the celestiall influence of the which is shewed by signes exterior, and of such signes is the said science of Divinomy. For the which it behoveth first to know that the time is divided into four parts, as it hath been before said, that is to wit, Prime time, Summer, Harvest, and Winter, that be compared to the four Elements, Prime time to the ayre, Summer to the fire, Harvest to the earth, & Winter to the water. Of the which four Elements every man and woman is formed and made, and without the which none may live. The fire is hot and dry. The ayre is hot and moist. The water is moist and cold. The earth is cold and dry. Also some say, the person on whom the fire domineth, is cholericke of complexion, which is to say hot & dry. He on whom the ayre domineth, is sanguine of complexion, which is hot and moist. He on whom the water domineth, is flegmaticke of complexion, which is moist and cold. He on whom the earth domineth, is melancholy of complexion, which is cold and dry. The which complexions they know and discern the one from the other by signes which are said here-after.

CHAP. XLI.

Of the four complexions.



The Choleric hath Nature of fire hot and dry, and naturally is lean and slender

The Shepheards Kalender.

Slender, covetous, irrefull, hasty, brainlesse, foolish, malicious, deceitfull and subtle, where he applyeth his wit. He hath wine of the Lion, that is to say, when he is drunken he chideth, fighteth, and commonly he loveth to be clad in black, russet and gray.

The sanguine hath nature of ayre, hot and moist, he is large, plenteous, attempered, amiable, abundant in nature, merry, singing, laughing, liking, ruddy, and gracious. He hath his wine of the ape, the more he drinketh the merrier he is, & drinketh to women, & naturally loveth high-coloured cloth.

The flegmatick hath nature of water, cold and moist, he is heavy, slow, sleepey, ingenuous, commonly he spitteth when he is moved, and hath his wine of the sheep, for when he is drunk he accounteth himself wisest, and he loveth most green colour.

The melancholy hath nature of earth, cold and dry, he is heavy, covetous, a backbiter, malicious and slow. His wine is of the hog, for when he is drunken he desireth sleep, and he loveth cloth of black colour.

CHAP XLII.

The judgment of mans body.

TO come to our purpose of speaking visible signes, we will begin to speak at the signes of the head. First wee advertise that one ought to beware of all persons that hath default of members naturally, as of foot, hand, eye, or other member, and though he be but a criples, and specially of a man that hath no beard, for such be inclined to divers vices and evils, and one ought to eschue his company as his most fall enemy. Also shepheards say, that much and plain hair signifieth a person pitous and debonaire. They that have red hair be commonly irrefull and lack wit, and been of little truth. Black hair, good visage, and good colour, signifieth very love of Justice. Hard hair signifieth that the person loveth peace and concord, and is of good and subtle wit. A man that hath black hair and a red beard, signifies to be lecherous, disloyall, a vanter, and one ought not to trust in him. The yellow hair and crisp signifieth a man laughing, merry, lecherous and deceitfull. Black hair and crisp signifieth melancholy, lechery, evil thought, and very large hanging hair, signifieth wit with malice. Great plenty of hair in a woman signifieth boisterousnesse and coberise. A person with great eyes is slothfull, unshamefull, disobedient, and weeneth to know more than hee doth: but when the eyes be mean, ne too big ne too small, and that they be not too black nor too green, such a man is of good understanding, courteous, faithfull, and trusty. A person that is bleat-eyed, gogled and squint, signifieth malice, vengeance, cautell, and treason. They which have great wide eyes and hath long hair on their browes and eye-lids, signifieth foolishnesse, hard of understanding, and robust wit, and be evil by nature. The persons that have their eyes moving fast from one side unto another, and have their sight sharpe and quick, signifieth fraud and theft, and is of little trust. The eyes that been black, cleare and shining, been the best and the most certain, and signifieth wit and discretion, and such a person

The Shepherds Kalender.

person is worthy to be beloved, for he is full of truth, and of good conditions. The eyes that been ardent and sparkling, signifieth strong heat, force and purance. The eyes that been whitish and fleshy, signifieth a person inclined to vice lechery, and full of fraud. Shepherds say, that when a person beholdeth often as abashed, shamfast, and fearfull, and that in beholding it seemeth that he sigheth and he hath small drops appearing in his eyes, then it is for certain that such persons loveth, and desireth the wealth of them that they behold. But when any looketh in casting his eyes aside, as by wantonnesse, such persons be deceitfull, and purchaseth to grieve him and such persons will dishonour women, and they ought to be taken heed of, for such looks be false, lecherous and deceivable. They that have small greyish eyes and sharp, signifieth a person melancholous, hardy, an evill speaker and cruell. And if a little vein appear between the eyes and the nose of a wench, they say it signifieth virginity, and in a man subtilty of understanding, and if it appear great and black, it signifies corruption, heat and melancholy in women, and in man rudenesse and default of wit, but that vein appeareth not always. But the eyes been yellow, and have no hair on the browes, signifieth mesetry and evill disposition of body. Great haire and long, signifieth rudenesse, hard engine, and lechery. The beetled browes signifieth malice, cruelty, lechery, and envie. And when the browes been thin, it signifieth subtilty, engine, wit and faithfullnesse. Yellow eyes and hanging browes, signifieth a person full of evill saying, of evill thought, a great drinker, and comonly applieth his mind to malice. A little short visage and a small neck, a little slender nose, signifieth a person of great heart, hasty and irerfull. A long nose and high by nature signifieth prowesse and hardesse. A short raised nose signifieth hastinesse lechery hardinesse, and an undertaker, a hooked nose that boweth to the upper lip, signifieth malice, deceit, untruth, and lechery. A great nose and high in the midst, signifieth a wise man and well spoken. A great nose with wide nostrils, signifieth gluttony and ire. A red face and short, signifieth a person full of riot, debate and disloyal. A visage, neither too short nor too long, and that is not overfat, with good colour, betokeneth a man veritable amiable, wise, witty, serviceable, debonaire, and well ordered in all his works. A fat visage and full of red flesh signifieth gluttony, negligence, rudenesse of wit, and understanding. A slender face and some-what long, signifieth a person well advised in all his works by good measure. A little short visage of yellow colour signifieth a person deceiving, untrue, malicious, and full of harm. A visage long and fair, signifieth a man hot, disloyal, spirefull, and full of ire and cruelty. They that have their mouth great and wide, signifieth ire and hardnesse. A little mouth, signifieth melancholly, heavinesse, hard wit, and evill thought. He that hath great lippes, hath a token of rudenesse and default of wit. Thin Lippes, signifieth liquerousnesse and leasing. Teeth even set and thin, betokeneth a true lover, lecherous, and

The Shepheards Kalender.

of good complexion. Long teeth and great, signifying hastinesse and yre, Long eares signifieth folly, but it is a sign of good memozy. Little eares signifieth lechery and theft. A person that hath a good voice, well sounding, is hardy, wise and well spoken. A mean voice that is not small ne too great signifieth wit, purbelance, truth, and right wittinesse. A man that speaketh hastily is of vaile. A great voice in a woman is an evill sign. A soft voice signifieth a person full of envie, of suspicion and leasings. An oversmall voice, signifieth great heart and folly. Great voice signifieth hastinesse and ire. A man that stirreth alway when he speaketh, and changeth voyce, is envious, nice, drunk, lewd, and evill conditioned. A person that speaketh temperately without moving, is of perfect understanding, of good condition, and of good counsell. A man with a round visage, running eyes, and yellow teeth, is of little truth, a traitor, and hath a stinking breath. A person with a long slender neck, is cruell, without pity, hasty, and brainlesse. A person with a short neck, is full of fraude, barate of deception, of malice, and none ought to trust in him. A person that hath a long thick neck, signifieth gluttony, force, and great lechery. A manly woman that is greatly truly membered, is by nature melancholpous, valiant and lecherous. One that hath a great long belly, signifieth small wit, pride, and lechery. A little bellie and large feet, signifieth good understanding, good counsell, and true. A person having large feet, high and turbed shoulders, signifieth prowesse, hardnesse, hastinesse, truth and wit. Shoulders sharp and long, betokeneth lechery, untruth, barate and unnaturall. When the armes been so long that they may stretch to the joynt of the knee, it is a token of prowes, largesse, truth, honesty, good wit, and understanding: when the armes be short, it is a sign of ignorance, of evill nature, and a person that loveth debate. Long hands and slender fingers signifieth subtilty, and a person that hath desire to know many things. Small hands and short thicke fingers betokeneth folly and lightnesse of courage. Thicke and large hands, and big, signifieth force, hastinesse, hardnesse, and wit. Clear and shining nailes of good coloure signifieth wit, and increase of honor. Nayles full of white spots and ribeled, signifieth a person abaricious, lecherous, proud, and of great heart, full of wit and malice. The foot thicke and full of flesh, signifieth a person outrageous, vigorous, and of little wit. Small feet and light, signifieth hardnesse of understanding, and little truth. Feet flat and short, signifieth an anguishous person, of small wisdom and uncurtelie. A person that goeth a great pace is great of heart, and despightfull. A person that maketh small steppes and thicke, is suspicious, full of envy, and evill will. A person that hath a small flat foot, and casteth as a child, signifieth hardnesse and wit, but the said person hath divers thoughts. A person that hath soft flesh, too cold ne too hot, signifieth a well disposed person, of good understanding and subtle wit, full of truth, and increasing of honor. A person that laugheth gladly, and hath green eyes, is

Debo-

The Shepheards Kalender.

Debonaire of good wit, true, wise and lletcherous. The person that laugheth faintly, is slothfull, mellancholious, suspicious, malicious and subtil.

Shepheards say, for that there are divers signes in a man and woman, and that they be sometime contrary one to the other, one ought to iudge for the most part after the signes in the visage. First of the eyes, for they betrueth, they say also God formed no creature to inhabit the world wiser then man, for there is no condition in a beast but is comprehended in man. Naturally a man is hardy as the Lyon, true and worthy as the Ox, large and liberall as the Cock, avaricious as the Dog, and aspre as the Hart, debonaire and true as the Turtle, malicious as the Leopard, prey and tame as the Dove, dolorous & guilefull as the Fox, simple and debonaire as the Lambe, shrewd as the Ape, light as the horse, soft and pitifull as the Bear, dear and precious as the Elephant, good and wholsome as the Unicorn, vile &

slothfull as the Ass, fair and proud as the Peacock, gluttonous as the Wolf, envious as the Birch, inobedient as the Nightingale, humble as the Pigeon, fel & foolish as the Ostrich, profitable as the Wiswre, dissolute and vagabond as the Goat, spitefull as the Felant, soft and meek as the Chicken, moveable and varying as the Fish, lletcherous as the Boze, strong and puissant as the Camell, traitor as the Gule, advised as the Mouse, reasonable as an Angel: & therfore he is called the little world, for he participateth of all, or he is called all creatures: for as it is said, he participateth and hath condition of all creatures.

CHAP. XLII

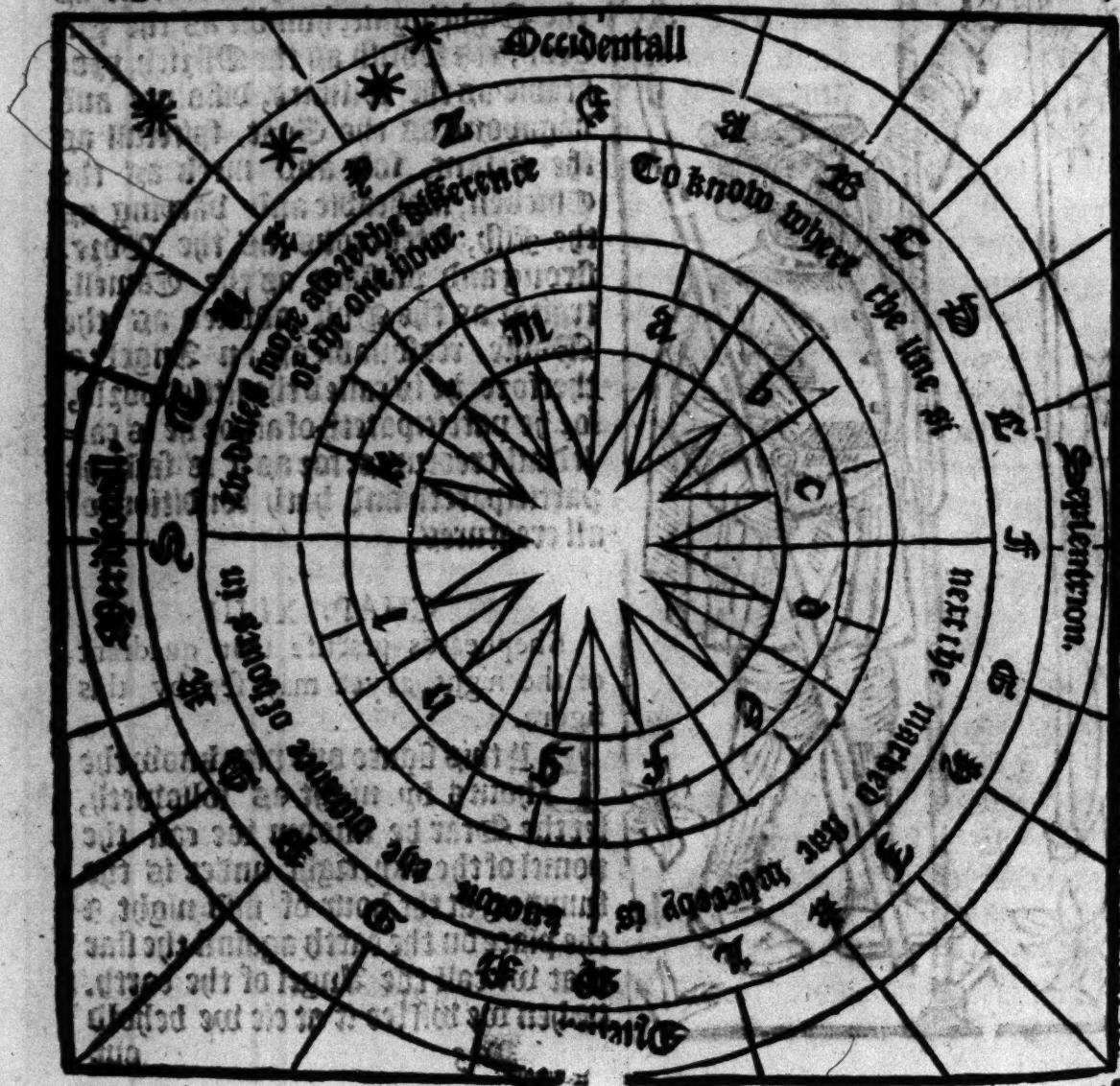
Shepheards practise that quadrant of the night, as yee may see by this figure.

By this figure one may know the hours by night as followeth; let the Star be known we call the pomei of the sky, right under is the summer, at the hour of mid-night, is the place on the earth against the star that we call the Angel of the earth: when we will see it at six we behold



The Shepheards Kalender.

Our Pomei and I behold under this cord and the nether end of my cord is the angle of the earth, and the Sun is right under it. The long line that tra-
 verseth the star of the figure, that is the pomei of the shies, seroeth for two
 hours, and the small lines for one hour. But yet some times as the chang-
 ing of the star that signifieth mid-night, & consequently the other hours
 for the long hours serue to a month, and the small to fifteen days. Let
 the cord be stretched, that it be seen over the pomei, note some star un-
 der the cord, that may be alway known, and that shall be it that alway shall
 shew us the hours of the night. After imagine a circle about the pomei,
 and distance of the star marked, in which circle be imagined the lines of
 semblable distances, as in the figure. As many distances as the marked
 star shall be before the cord, so many hours shall there be before midnight,
 and as many as shalbe behind the cord, so many hours be after midnight.
 It must be known that the star marked changed the place in xv. days, by
 the distination of an hour, in a month of two. wherefore it behobeth to take
 midnight in xv. days further by the distance of an hour, and in a month



The Shepheards Kalender.

of two, and in two months of four, and in three months of six, so as in six months the star marked that was right under the pomei shall be right over, and in other six months it will come to the point where as it was first marked, and this said marked star one ought not to change, but ought to choose it among many for the most knowledgable, and for the most to be found among other.

By this present figure, shepheards know by night in the fields all seasons, what time and hour it is, be it before midnight or after.

The xlv. letters without the figure, be for the xlv. hours of a naturall day, and the xlv. within been for the xlv. months. The star in the midst is the pomei of the sales, with the which it behoveth to know one that is next it, which shall be a marked star, and it by the which one may know the hour in the manner as afore is said, in taking mid-night in fifteen days, further more by the distance of an hour.



Or to know by night the place against mid-day as of midnight, the high Orient, and the high Occident, the low Orient, & the low Occident, and the place in the sky over against which every hour elseth, Shepheards with this practice they hang a cord that is made fast above and beneath then another with a plumb, that being done it be time for to see it that there may be a little distance one from another, so that one may see the star of the pomei right under the two cordes at once, then they lay the cord with the plumb above, or beneath. Now who that will see mid-day directly be it night or day, goes on the other side the cordes, and then shall see the place against mid-day. Then come on the first side, & then shall see the place against midnight though it be day, for the highest point of the Zodiac in the longest day of summer let the Sun be seen under the two cordes at the hour of midday and that be

The Shepherds Kalender.

he be so near that he touch the cords, and marke in the cord toward the Sun, the height that he hath seen it, then by night mark some stars that one may alway know on, in the same place is the passage of the solstice of Summer. And when the days be at the shortest, the star which we see at midnight in the said point of mid-day, been directly they that be next to the solstice of Summer, that which hath the sign next toward orient is Cancer, and the sign next toward Occident is Gemini. And it is said from the height of the solstice of Summer, one may practice the low solstice of Winter, the which we see on the mid-day, when the day is at the shortest over the place against midnight, and his next sign toward Orient is Capricorn, and that toward Occident is Sagittarius. One may mark the high Orient of the low, but it behobeth that it be when the days be at the longest or shortest & the distance between the two Quents divided into six equall parts, by each riseth two signes, by the nearest part of the high Orient, riseth Gemini and Cancer, by the second Taurus and Leo, by the third Aries and Virgo, by the fourth Pisces and Libra, by the fifth Aquarius and Scorpio, by the sixt more near the Occident Capricornus and Sagittarius, and divers other things which may be practiced on the sky.

CHAP. XLIV.

Of divers impressions that Shepherds see in the night in the ayr.

Shepherds that lieth by night in the fields, seeth many & divers impressions in the ayr, and on the earth, which they which lieth in their beds see not. Sometime they have seen in the ayr a manner of Commet, in form and fashion of a Dragon, casting fire by the throat. Another time they have seen fire leaping in manner of Goats, that leaped without long during. And other times a white impression, the which appeareth always by night and at all hours, which they call the high-way to St. James in Calice.

The flying Dragon, Goats of the fire leaping, the high-way to St. James in Calice.

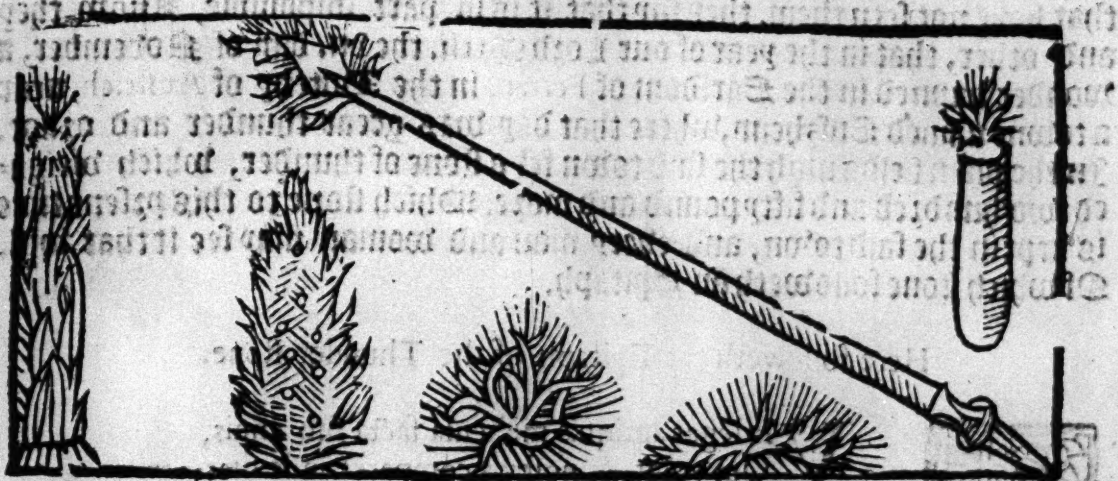


Other

The Shepherds Kalender.

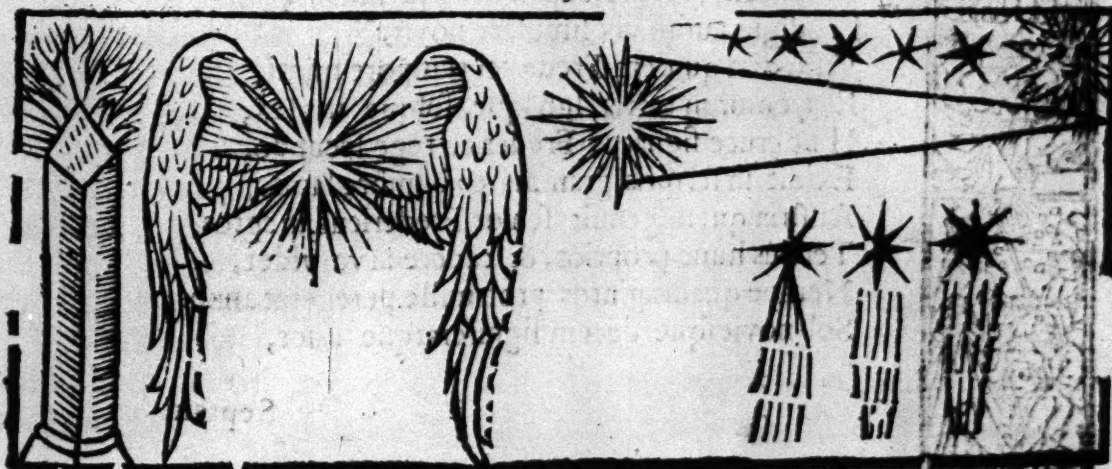
Other impressions there be, as flames of fire that mounteth. Other as flaming of fire that goeth side-way. Other as still fire that bideth long. Other there is that maketh great flames and bideth not long. Others also as candles, sometime great and sometime little, and this they see in the ayre and on the earth. Another Comet they see falling as an ardent spear.

Burning candle, Spear ardent, fire mounting, burning sparkles,
fire brands, wild fire.



Moreouer Shepherds see comets in other manners, that is to witte, in manner of a pillar flaming, and dureth long. Another in manner of a flying star that passeth lightly. But the third is a covered star that dureth longest of all. They see other five stars erratics that goeth not as the other, and been they which they call planets, but they have form of the planets, and been Saturn, Iupiter, Mars, Venus, and Mercury, and they see stars of the which one is called the bearded star, and the other the haired star, and the other atayled star.

Stars erratics, Comet tailed, flying star, Pillar ardent, star taylor,
Star haired, Star bearded.



The Shepheards Kalender.

Quatuor his casibus sine dubio cadit adulter,
Aut hic pauper erit, aut subito morietur,
Aut cadit in causam qua debet iudice vinci.
Aut aliquod membrum casu, vel crimine perdet.

Of a thunderstone that fell in the Dutchie of Austrich.

Notwithstanding that the impressions befoze seem things marvellous to people that have not seen them, they say that it is in part impossible, know they and other, that in the year of our Lord M^cccii. the vii. day of November, a wonder hapned in the Earldom of Ferrare in the Dutchy of Austrich, near a towne named Buszheim, where that day was great thunder and orage. In the plain fields nigh the said towne fel a stone of thunder, which weighed two hundred and fiftypound and moze. Which stone to this present time is kept in the said towne, and every man and woman may see it that will. Of which stone followeth an Epitaph.

Here followeth the Epitaph of the Thunder-stone.



Vir legat antiquis miracula facta sub annis,
Qui volet, & nostros comparet inde dies,
Visa licet fuerint portenta, horrendaque monstra,
Lucere coelo, flamma, corona, trabes,
After diurna, faces, temo, & telluris hiatus,
Et bolides, typhion, sanguineusque polus,
Circulus, & lumen nocturno tempore visum,
Ardentes clipei, & nubigenaeque ferae
Montibus & visi quondam concurrere montes,
Armorum & crepitus, & tuba terribillis,
Lac pluere coelo visum est, frugesque calybsque
Ferrum etiam, & lateres, & caro, lana, cruor,
Et sexcenta aliis ostensa à scripta libellis,
Prodigiis ausim vix simulare novis,
Visio dira quidem Frederici tempore primi,
Et tremor in terris, lunaque, solque triplex,
Hinc cruce signatus Frederico rege secundo,
Exidit in scriptis grammate ab imbre lapis,
Austria quem genuit senior Fredericus, in agros
Tertius hunc proprios, & cadere arva videt,
Nempe quadragintos pro mille peregerat annos,
Sol noviesque decem signiferatque duos,

Septem

The Shepheards Kalender.



Septem præterea dat idus metuenda Novembris,
 Ad medium cursum tenderat illa dies,
 Cum tonat horridum crepuitque per aera fulmen
 Multifonum, hic ingens concidit atque lapis
 Cui species delite est aciesque triangula, obustus
 Est color & terræ forma metalligeræ,
 Missus ab obliquo fertur, visusque sub auris
 Saturni qualem mittere sydus habet.
 Senserat hunc Ensheim sunt gaudia sensit in agros
 Illic insiluit depopulatus humum,
 Qui licet in partes fuerat distractus ubique,
 Pondus adhuc tamen hoc continet ecce vides;
 Qui mirum est potuisse hyemis cecidisse diebus,
 Aut fieri in tanto frigore congeries,
 Et nisi anaragore referant monumenta, molarem
 Casurum lapidem credere & ista negem,
 Hic tamen auditus fragor undique littore Rheni
 Audiit hunc uti proximus alpicola.

CHAP. XLV.

How the year goeth about by xii. months, and how a man waxeth in xii. ages of his life.

We should beleede that it is certain true, that the xii months and seasons changeth xii. times the man, even as the xii. months changeth them in the year twelbe times, as every one after o-ther by the course of nature, and so mans life changes every six year, and so after that forth to twelbe ages, & every age lasteth six year, and so twelbe times six makes lxxii. and so long every man may preserve his body without sicknesse, if they keep themselves well in youth, by good diet and good governance, for ye know wel that many men slay themselves, and die long ere they should do, as by surfets, over salt meats, over-cold meats, or too hot in operation, contrary to their complexion, or by taking great heat, and after great cold, or by evill aires, or by taking of thought, or by great wet, going in the rain, or going wet-shod, or over-much using the company of women, or by fighting in his youth & losing some of his blood, or by great anger, or by fals or burdens, or by too great study over-teaching his mind. These with many other, men may alter their complexion, and shorten their lives, and all for lack of good governing in their youth. And they that live till lxxii. is by their good living and diet. Then may they live in decrepit till lxxx. or an hundred yers, but few passeth that. Allis Gods ordinance, to lengthen and shorten their days at his pleasure.

The Shepherds Kalender.

CHAP. XLVI.

Of the commodities of the twelve months in the year, with the twelve ages of man.

January.

The first month is January, the child is without might untill he be six years old, he cannot help himself.

February.

The first year that is the first time of the springing of all flowers, and so the child til xii. year groweth in knowledge and learning, and to doe as he is taught.

March.

March is the budding time, and in that six years of March the childe waxeth big and apt to do service, and learn science from twelve to sixteen, such as is shewed him.

Aprill.

Aprill is the springing time of flowers, and in that six years he groweth to mans state in hight and bredth, and waxeth wise and bold, but then beware of sensuality, for he is xxv.

Maie.

Maie is the season that flowers been spread, and he then in their vertue, with sweet odors. In these six years he is in his most strength, but then let him gather good manners betime, for if he tarry past that age, it is hap if ever he take them, for then he is xxx. years.

June.

In June he begins to close his mind, then waxeth he ripe, for then he is xxxvi. years.

July.

In July he is xlii. and begins a little to decline, and feeleth him not so prosperous as he was.

August.

In August he is xlviii. and then he goeth not so lustily as he did, but studies how to gather to find him in his old age, to live more easily.

September.

In September he is liii. year, he then purpeth against winter, to cherish himself withall, and keep neer together the goods he got in his youth.

October.

Then is a man lx. years full, if he hath ought, he gladdeth, and if he hath nought, he weepeth.

November.

Then is man lxvi. he stoopeth and goeth softly, and loseth all his beauty and fairnesse.

December.

In December is man lxxii. years, then had he rather have a warm fire than a fair Lady, and after this age he groweth decrepit to wax a child again, and cannot weild himself, and then yong folk be wearp of his company, but if they have much goods, they been full evill taken heed of.

Of

The Shepheards Kalender.

CHAP. XLVII.

Of an assault against a Snaille.

The woman speaketh with an hardy courage.

Out of this place thou ugly beast,
Which of the Vines the burgenings doth eat,
And buds of trees both more and least,
In dewy mornings gainst the weat.
Out of this place, least I thee soze beat
With my distaffe between thy hornes twaine,
That it shall sound into the realme of Spaine.

The men of armes with their fierce countenance.
Horrible Snaille, lightly thy hornes down lay,
And from this place, our fast look that thou rin,
Or with sharp weapons we will thee fray.
And take the castle that thou lyst in.
We shall flay thee out of thy foule shin
And in a dish with Onions and Pepper,
We will thee dresse, and with strong Vineger.

There was never yet any Lumbard,
That did thee eat in such manner of wise,
And break we shall thy house strong and hard,
Wherefore get thee hence by our advice.
Out of this place of this rich edifice,
Wee thee require if it be thy will,
And let us have this toboze that we come till.

The Snaille speaketh.

I am a beast of right great marvaile,
Upon my back, my house raised I bear,
I am neither flesh ne bone to availe,
As well as an Ore two hornes I wear.
If that these armed men approach me neat
I shall them soon vanquish every chone,
But they dare not, for feare of me alone.

CHAP

The Shepheards Kalender.

CHAP. XLVIII.

Here followeth the meditations of the passion of our Lord Jesus Christ, that Shepheardes and simple people ought to have in hearing the divine service.

It behoveth for to think afoze the beginning of Matins on the words that Jesus said in the garden, the night afoze that he took his blessed passion, Father if it be possible transport from me this charyce. how be it my will be not don, but thine, and that in so saying, he suffered so great pain, that he sweat dropes of blood, in such abundance, that it ran down to the ground.

And at Matins time it behoveth to think how as the traytour Judas approached him to our Lord, and kissing him sayd, Ave rabbi. I salute thee Master. And that the meek and benign Jesus withdrew not his visage from the traitour, and how hee suffered himself to be taken and bounden as a theef, and cast to the earth, rebiled, spitten on, and left of his disciples and servants. At Laudes, it behoveth to think and consider, Jesus being in the house of Annas, and after in the house of Caiphas dyspenteously beaten, blasphemed, stretched, and bespitten in his most precious visage, his eyes bounden, and after troden under foot inhumanely.

At Prime it behoveth to think how as Jesus was led from the house of Caiphas to Pilate, and the beatings that he had. And how Pilate examined him of that they had wrongfully accused him of, and how he was cruelly beaten at a piller befoze a great multitude of people, and crowned with thornes.

At Tierce it behoveth to think how Jesus was presented befoze the people with a crown of thornes, clothed with a mantle of purple, and the cursed people cryed Crucifige, Crucifige eum. And how Pilate condemned him to the most bitterfull death, and how he bare the heavy cross upon his sacred shoulders.

At noon it behoveth to think how Jesus was lead to the mount of Calvary, shedding his precious blood, and how he fell divers times under his Crosse. And how he was nailed with great blunt nailes, and the dolour that he suffered when it was let fall into the mozteis. And think also of the dolours of his sorrowfull mother.

At high noon it behoveth to think what dolour he was in when he said, my God, my God, wherefore hast thou left me. And when he said, I thirst, they gave him vineget and gall mingled, and how he abode the death, after sighes made, he gave up the ghost to God his father. And how his mother had great sorrow also.

At Evensong it behoveth to think how Jesus had his side opened with a speare, and how he hung dead on the Crosse full of wounds from the top of

The Shepheards Kalender.

of his head to the soles of his feet, and he taken down, and how his mother layed him on her lappe weeping.

At Complyne think how Iesus was wounded and layed in sepulture, and kept of the Iewes to the end that he should not rise.

Clarke and lay people ought to think on these, or they go to Matins.

CHAP. XLIX.

The saying of a dead man.



Man look and see,
Take heed of me,
How thou shalt be
When thou art dead,
Dye as a tree,
Worms shall eat thee,
Thy great beautie
Shall be like lead.

The time hath been,
In my youth green,
That I was clean
Of body as ye are,
But for mine eyne
Now two holes been,
Of me is seen
But bones all bare.

Now intend,
For to amend.

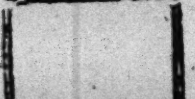
O mortall creatures, sayling in the waves of mysery,
Avail the sail of your conscience unpure,
Flee from the perills of this unstedfast wherry.
Drive to the haven of charity most sure,
And cast the anker of true confession,
Fastened with the great cable of contrition clean,
Wind up the merchandise of whole satisfaction,
Which of true customers shal be over seen,
And brought to the warehouse of perfection,
As perfect marchants, of God by election.

CHAP. L.

How every man and woman ought to cease of their sins
at the sounding of a dreadfull horn.



The Shepheards Kalender.



HO, ho, you blind folk darkned in the cloud
Of ignozant fumes thick and mystical,
Take heed of my tozn, totting all aloud,
With boystrous sounds, and blasts Bozeal,
Giving you warning of the iudgment finall,
The which dayly is ready, to give sentence
On perberse people, replete with negligence.

ho, ho betime, oz that it be too late,
Cease while ye have space, and portunate.
Leaue your follies, oz death make you chekmate.
Cease your ignozant incredulitie,
Clense your thoughts of immundicity.
Cease of your pecuniall pensement,
The which defieth your entendement.

ho, ho people, infect with negligence,
Cease your sins, that manyfold cruelties.
Dread God your maker, and rightwise sentence.
Cease your blindnesse, of wooldy vanities,
Lest ye pou faute with endlesse infirmities.
Cease your covetise, gluttony, and pride,
And cease your superfluous garments wide.

Cease of your oathes, cease of your great swearing,
Cease of your pomp, cease of your vain glory.
Cease of your hate, cease of your blaspheming,
Cease of your malice, cease of envy,
Cease of your wrath, cease of your letchery.
Cease of your fraud, cease of your deception,
Cease of your tongues, making detraction.

Flee faint falshood, fickle, fuol and fell,
Flee fatall flatterers, full of farnesse,
Flee fair feigning fables of fabell.
Flee folkes fellowship frequenting falsenesse.
Flee frantick facers, fulfilled of forwardnesse,
Flee fooles fallacies, flee fond fantasies,
Flee from fresh fables, feigning flatteries.

Thus endeth the bozner.

CHAP.

The Shepherds Kalender.

CHAP. LI.

To know the fortunes and destinies of man born under the xii. signes, after Ptolomeus prince of Astronomy.

Prince of Astronomy Ptolomeus.



TO know under what planet a man or a woman is born, it is needfull to wit that there is seven planets on the sky, that is to say, Sol Venus, Mars, Mercurius, Jupiter, Luna, and Saturnus. Of the seven planets, is named the seven days of the week, for every day hath his name of the

The Shepheards Kalender.

the planet reigning in the beginning of it. The ancient Philosophers saith that Sol domineth the Sunday, the cause is (they say) for the Sun among other planets is most worthy, wherefore it taketh the worthiest day, that is Sunday. Luna domineth the first hour of Monday. Mars the first hour of Tuesday. Mercurius of Wednesday. Jupiter for Thursday. Venus for Friday, and Saturnus for Saturday. The day naturall hath xxij. hours, and every hour reigneth a planet.

It is to be noted, that when a man will begin to reckon at Sunday, he must reckon thus, Sol, Venus, Mercurius, Luna, Saturnus, Jupiter, Mars.

And when the number is failed, he must begin at the hour that he would know what planet reigneth. The Sunday he ought to begin at Luna, the Tuesday at Mars, the Wednesday at Mercury, the Thursday at Jupiter, the Friday at Venus, the Saturday at Saturnus. And ever when the number of the planets is failed, he must begin by order as it is aforesaid.

Also it is to be noted, that the Greeks beginneth their day in the morning. The Jewes at noon. And the Christian-men at mid-night. And there he ought to begin to reckon. For at one of the clock on Sunday in the morning reigneth Sol, at two reigneth Venus, at three reigneth Mercurius, at four reigneth Luna, at five Saturnus, at six Jupiter, at seven Mars, at eight begin againe at Sol, at nine, at Venus, at ten Mercury, and consequently of the other by order in order in every hour.

When a child is born, it is to be known at what hour, and if it be in the beginning of the hour, in the midst, at the end. If it be in the beginning, he shall hold of the same planet and of the other before. If it be in the midst, it shall hold of that only. If it be born in the end, it shall hold of the same, and of that that cometh next after, but nevertheless the planet that it is born under, ne shall not domineth other, and that of the day shall be above it, which is the cause that a child holdeth of divers planets, and hath divers conditions. He that is born under Sol shall be prudent and wise, a great speaker, and that which he praiseth hee holdeth vertuous in himself. Who that is born under Venus is loved of every man, good to God, wealthy and regular. Who that is born under Mercurie is well bearded, subtle, subtle, veritable, and is not most prudent. Who that is born under Luna, hath an high forehead, ruddy, merry visage, shamefast, and religious. Who that is born under Saturn is hardy, courteous of living, & is not avaricious. Who that is born under Jupiter is hardy, fair visage and ruddy, chaste and long-lived.

Who that is born under Mars is a great speaker, a lyer, a thief, a deceiver, big, and of red colour.

They that will know of this more evidently, let them turn to the properties of the seven Planets aforesaid rehearsed.

CHAP. LII.

A prologue of the Authoꝝ upon the twelve signes.

I con

The Shepheards Kalender.



Considering the course of the Celestiall bodies and the
 puissance of the high God Omnipotent, the which hath made
 the Sun to shine upon the good and evil that governeth
 all things contained in the firmament, and on the earth,
 have taken on me to indite this little treatise, for to in-
 struct and endoctrin the people not lettered. First, to know
 God their maker. Secondly to govern their bodies, and eschue infirmities.
 And thirldy, to know the course of the firmament, and of the celestiall bodies
 con-

The Shepheards Kalender.

contained in it, with the disposition of the vii. Planets. But who that will know his properties, ought first to know the Month that he was bozn in, and the sign that the Sun was in the same day, I will not say that such things shalbe, but that the signs have such properties, and is the will of God. After Poets and Astronomers Aries is the first sign, that sheweth the fortunes of men and women, as saith Prolomeus.

The first sign of Aries.



I find that he which is bozn in the sign of Aries, from mid March to mid Aprill, shal be of good wit, and shall neither be rich ne pooz, he shall have damage by his neighbours, he shall have power ober death, and good, he shall be soon angry, and soon appeased, he shall have Divers fortunes & discords, he will desire doctrine, and haunt eloquent people, and shall be expert in many degrees, he shalbe a lyer, and unstedfast of courage, and will take the vengeance on his enemies, and he shalbe better disposed in youth in all things, than in age, unto xxxiii. year he shall be a fornicatour, and shalbe wedded at xxi. year, and if he be not, he shall not bee chaste: he shall be a mediator for some of his friends, and will gladly be busie in the needs of other, he shalbe awaited to be damaged, he shall have a sign in the shoulder, in his head, and in his body, yet he shall be rich by the deathes of other: his first son shall not live long, he shalbe in danger of four footed beastes, hee shall have great sicknesse at xxiii. year, and if he escape, he shall live lxxv. year after Nature.

The woman that is bozn in this time shalbe trefull, and suffer great wrongs from day to day, she will gladly make leasings, and shall leese her husband and recover a better, shee shall be sick at fife year of age, and at xxi. she shalbe in great danger of death, and if she escape she shalbe in doubt till xlii. year, and shall suffer great pain of the head. The days of Sol and Mars to them shalbe right good, and the days of Jupiter shalbe contrary to them, and aswell the men as the women shalbe semblable to the Sheep, that every year leeseeth his fleete of wool, and within short space recovereth it again.



Of the sign of Taurus.

He that is bozn in the Sign of Taurus, from mid Aprill till mid May, shalbe strong, hardy, and full of strife, delicious, and shall possesse goods given to him by other men: that he would have done shalbe incontinent, and will enforce to himself to finish it. In his youth he will dispise every person, shall be trefull, he shall goe pilgrimages

The Shepheards Kalender.

images and will leaue his friends and liue among strangers, he shall be put in offices, & shall exercise them well, and shall be rich by women, he shall be thanklesse, and come to good estate, he will take vengeance on his enemies, he shalbe bitten of a dogge, and shall experient many pains by women, and shall be in perill at xxiii. year, he shall be in perill of water, and shalbe greeued by sicknesse, and benymat xxiii. year, and at xxx. year he shalbe abundant in riches, and shall rise to great dignity, and shall liue lxxv. year, and three monthes after nature, and shall see his fortune sorrowfull. The woman that is born in this time shall be effectuell, laboring, and a great lper, and shall suffer much shame, she shall reioyce in the goods of her friendes, that which she cometh in her mind shall come to effect, and shall have the best party, she shall be many husbands and many children, she shall be in her best estate at xvi. years, and she shall have a sign in the middelt of her body, she shall be sickely, and if she escape she shall liue lxxvi. years after nature. She ought to bear rings and precious stones upon her. The daies of Jupiter and of Luna been right good for them, and the dayes of Mars contrary. As well the man as the woman, may be likened to the bull that laboꝛeth the land, and when the seed is sown, he hath but the straw for his parte. They shall keep well their own, and it shall not profit to them ne to other, and shall be reputed unkind.

Of the sign of Gemini.



THE man that is born in the sign of Gemini from mid Maie to mid Iune, shall have many woundes, and he shalbe fain and mercyfull, he shall lead an open and a reasonable life, he shall receive much money, he will goe in unknown places, and do many pilgrimages, he will praise himself, and will not bide in the place of his nativitie, he shall be wise and negligent in his woꝛkes, he shall come to riches unto xxvi. year, his first wife shall not liue

long, but he shall marry strange women, he shalbe late married, he shall be bitten of a dog, and shall have a marke of Iron or of fire, he shalbe tormented in water, and shall passe the sea, and shall liue an hundred year, and x. monthes after nature. The woman then born shall come to honoꝛ, and let forward with the goods of other, and she shalbe agrieved of a false cruce, she ought to be wedded at xiv. year if she shall be chaste and eschewe all perill, and shall liue lxx. year after nature, and shall honoꝛ God. The days of Mercury and Sol to them been right good, the days of Luna and Venus been to them contrary, and as wel the man as the woman shall augment and assemble the goods of their successors, but scanty shall they use their owne goods, they shall be so ambitious.

Of

The Shepheards Kalender.

Of the sign of Cancer



NExt after, he that is bozn under the sign of Cancer, from mid Iune to mid Iuly, shalbe very avaricious, and of equal stature, he will love women, he shalbe merry, humble, good, wise, and well renowned, he shall have damage by enby, he shall have the money of other in his guiding, he shall be a conductor of other folkes things, he shall have strife and discorde among his neighbors, and will avenge him on his enemy, by his arrogancie. men shall mock him, he shall have often great fear on the water, he will keep his courage secretly in himself, and shal suffer dolour of the womb, he shall find hidden money, and labor sore for his wife, he shall see his peril in a certain year, the which shalbe known of God, his labour shall decrease, at xxxiii. year he shall passe the sea, and shall live lxx. year after nature, and fortune shall be agreeable to him.

The woman that shalbe bozn in this time shalbe furious, incontinent, angry and soon appeased, she is nimble, serviceable, wise, ioyous, and shall suffer many perilles, if any person do her any service, she will recompence them wel, she shall be labouring and take great pain unto xxx. year, and then she shall have rest, she shall have many song, she must be wedded at xii. year: honours and gifts shall follow her, she shall have wounds and be whole thereof, and shal have perill of waters, and shalbe hurt in a secret place, she shall be bitten of a dog, and shal live lxx. year after nature. The days of Jupiter, Venus and Luna, to them been right good, and the days of Mars right evil, and aswell the man as the woman shal have good fortunes and victory over their enemies.

Of the sign of Leo.



AS wee read he that is bozn under the sign of Leo, from mid Iuly to mid August, shal be fain and hardy, he shall speak openly and shall be mercifull, he shall weep with the weepers, and shalbe arrogant in words, he shall have a perill in certain tyme, and at xxx. year he shalbe awaited to be damaged, but he shall escape that perill, his benefites shall be in great he shall be honoured of good folk, and obtain his enterprise, he shall have goods by temporal services, he shall be ingrate to theebes, and shalbe great and puissant, he shall have charge of the commonalty, and as much as he leleth he shall win,

The Shepheards Kalender.

win, hee shall come to Dignity and shall be amiable, he shall take fortune of three wives, hee will goe often on pilgrimages and suffer pain of the sight, hee shall fall from high, and be fearful of water, he shall find bad money, at lxxi. year of age he shall be sick, also he shall be in perill and doubt of some great Lord, and at xxxvi. year he shall be bitten of a dog, and be whole with great pain, and shall live lxxix. year after nature.

The woman that shall be born in this time shall be a great yer, fair, well spoken, mercifull, pleasant, and may not suffer, ne see men weep, she shall be meek, her first husband shall not live long, she shall have pain in her stomack, she shall be awaited of her neighbours, at xlii. year, and live to great riches, she shall have children of three men, she shall be amiable, and have the bloudy fire, and shall be bitten of a dogge, she shall fall from high, and live lxxii. year after nature. The dayes of Mercury, Sol, and Mars, to them be right good, the dayes of Saturn been contrary, and as well the man as the woman shall be hardy, great quarrellers, and mercifull.

Of the sign of Virgo.



If the sign of Virgo, I find that he which is born from mid August to mid September shall, gladly commend his wife, he shall be a great house-houlder, ingenuous: he shall be suspicious to his work he shall be shamefaced, of great courage, and all that he seeth he shall covet, in his understanding, he will be soon angry, and surmount his enemies.

Scarcely shall he be a while with his first wife, he shall be fortunate at xxxi. year, he will not hide that that he hath, and shall be in perill of water, he shall have a wound with iron, and shall live lxx. year after nature.

The woman then born shall be shamefaced, ingenuous, & will take pain, and ought to be wed at xxii. year, she shall not be long with her first husband. Her second husband shall be of long life, and shall have much good by another woman, she shall fall from high, her life shall be in perill and shall die shortly, she shall suffer dolour at x. year, if she escape those dolours, she shall live lxx. year after nature, she shall bring forth bestrous fruit, and every thing shall favour her, she shall rejoice in divers fortunes. The dayes of Mercury and of Sol, shall be right good for them, and the dayes of Mars shall be contrary. And as well the man as woman shall suffer many temptations, so that with great pain they may resist them, they shall be light to live in chastitie, but they shall suffer much, wheresoever it be.

Of the sign of Libra.

Among

The Shepheards Kalender.

Of the sign of Cancer.



NExt after, he that is bozn under the sign of Cancer, from mid Iune to mid Iuly, shalbe very avaricious, and of equal stature, he will love women, he shalbe merry, humble, good, wise, and well renowned, he shall have Damage by enby, he shall have the money of other in his guiding, he shall be a conductor of other folkes things, he shall have strife and discorde among his neighbors, and will avenge him on his enemy, by his arrogancie. men shall mock him, he shall have often great fear on the water, he will keep his courage secretly in himself, and shall suffer dolour of the womb, he shall find hidden money, and labor sore for his wife, he shall see his peril in a certain year, the which shalbe known of God, his labour shall decrease, at xxxiii. year he shall passe the sea, and shall live lxx. year after nature, and fortune shall be agreeable to him.

The woman that shalbe bozn in this time shalbe furious, incontinent, angry and soon appeased, she is nimble, serviceable, wise, ioyous, and shall suffer many perilles, if any person do her any service, she will recompence them wel, she shall be labouring and take great pain unto xxx. year, and then she shall have rest, she shall have many sons, she must be wedded at xlv. year: honours and gifts shall follow her, she shall have wounds and be whole thereof, and shall have perill of waters, and shalbe hurt in a secret place, she shall be bitten of a dog, and shall live lxx. year after nature. The Days of Jupiter, Venus and Luna, to them been right good, and the Days of Mars right evil, and aswell the man as the woman shall have good fortunes and victory over their enemies.

Of the sign of Leo.



As wee read he that is bozn under the sign of Leo, from mid Iuly to mid August, shall be fain and hardy, he shall speak openly and shall be mercifull, he shall weep with the weepers, and shalbe arrogant in words, he shall have a perill in certain time, and at xxx. year he shall be awaited to be damaged, but he shall escape that perill, his benefites shall be in great. he shall be honoured of good folk, and obtain his enterpryse, he shall have goods by temporal services, he shall be ingrate to theeves, and shalbe great and puissant, he shall have charge of the commonalty, and as much as he leseth he shall win,

The Shepheards Kalender.

win, hee shall come to dignity and shall be amiable, he shall take fortune of three wives, hee will goe often on pilgrimages and suffer pain of the sight, hee shall fall from high, and be fearful of water, he shall find bad money, at xlii. year of age he shall be sick, also he shall be in perill and doubt of some great Lord, and at xxxi. year he shall be bitten of a dog, and be whole with great pain, and shall live lxxix. year after nature.

The woman that shall be born in this time shall be a great yet, fair, well spoken, mercifull, pleasant, and may not suffer, ne see men weep, she shall be meek, her first husband shall not live long, she shall have pain in her stomake, she shall be awaited of her neighbours, at xlii. year, and live to great riches, she shall have children of three men, she shall be amiable, and have the bloudy fire, and shall be bitten of a dogge, she shall fall from high, and live lxxii. year after nature. The daies of Mercury, Sol, and Mars, to them be right good, the daies of Saturn been contrary, and as well the man as the woman shall be hardy, great quarrellers, and mercifull.

Of the sign of Virgo.



If the sign of Virgo, I find that hee which is born from mid August to mid September shall, gladly commend his wife, he shall be a great house-houder, ingenuous: he shall be sorrellous to his work he shall be shamefaced & of great courage, and all that he seeth he shall covet, in his understanding, he will be soon angry, and surmount his enemies.

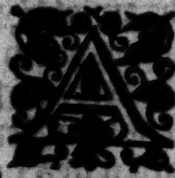
Scarcely shall he be a while with his first wife, he shall be fortunate at xxi. year, he will not hide that that he hath, and shall be in perill of water, he shall have a wound with iron, and shall live lxx. year after nature.

The woman then born shall be shamefaced, ingenuous, & will take pain, and ought to be wed at xxi. year, she shall not be long with her first husband, her second husband shall be of long life, and shall have much good by another woman, she shall fall from high, her life shall be in perill and shall die shortly, she shall suffer dolour at x. year, if she escape those dolours, she shall live lxx. year after nature, she shall bring forth detruous fruit, and every thing shall favour her, she shall reioyce in divers fortunes. The daies of Mercury and of Sol, shall be right good for them, and the daies of Mars shall be contrary. And as well the man as woman shall suffer many temptations, so that with great pain they may resist them, they shall be light to live in chastitie, but they shall suffer much, whereloever it be.

Of the sign of Libra.

Among

The Shepheards Kalender.



Among planets Libra ought to be remembred, for he that is born from mid September to mid October, shall be right mightily praised and honored in the service of Captains, he shall goe in unknowen places, and shall get in strange lands; he shall keep well his own, if he make not revelation by drink, he will not keep his promise, he shall be envied by silver and other goods, he shall be married, and goe from his wife, he shall speak quickly and shall have no damage among his neighbours, he shall have under his might the goods of dead folk, and shall have some sign in his members: Oxen, horse, and other beasts shall be given to him, he shall have damage and iniury, he shall be enriched by women, and experiment evil fortunes, many shall aske counte of him. He shall live lxx. year after nature.

The woman that is born in this time shall be amiable and of great courage, she will announce the death of her enemyes, and shall go in places unknowen, she shall be debonaire and merry, reioyce by her husband, if she be not wedded at xiii. years he shall not be chaste, and shall have no sons by her first husband, she shall goe many pilgrimages, after xxx. year she shall prosper better and have great honour and praise, then after she shall be grievously sick, and shall be bzent in the feet about xli. year of age, and shall live lx. year after nature. The days of Venus and Luna for them becom right good, and the days of Mercury contrary. And aswell the man as the woman shall be in doubt unto the death, and there is doubt in the end.

Of the sign of Scorpio.



Be read that he which is born in the sign of Scorpions from mid October to mid November shall have good fortune, he shall be a great fornicatour, the first wife that hee shall have in marriage shall be cometo religious, he will be gladly to Images, he shall suffer pain in his privy members at the age of xv. year, he shall be hardy as a Lyon, and amiable of forme, many faculties shall be given to him, hee shall be a great goer in visiting divers countries, for to knowe the customes and statutes of many Cities, and shall have victory over all his enemyes, they may not hinder him in no manner of wise, hee shall have money by his wife, and shall suffer divers dolours of the stomake, he shall be merry and love the company of merry folk. In his right shoulder shall be a sign by sweet words and adulations, he shall be deceived, he will often say one thing and doe another, he shall have a wound with iron, he shall be bitten of a dog or of some other

The Shepheards Kalender.

other beast, he shall be in doubt and have diuers enemies at the age of xxxiii. year, and if he escape he shall liue lxxxv. year after nature.

The woman that shall be born in this time shall be amiable and fair, and shall not be long with her first husband, and after she shall inioy another by her good and true service, and she shall have honour and victorie of her enemies, shee shall suffer paine in the stomack, she shall be wise, and have wounds in her shoulder, she ought to fear her later daies, which shall be dangerous by venom, and she shall liue lxx. year after nature. The days of Mars and of Saturn to them been right greivable, and the days of Jupiter to them been contrary, they shall be sweet of word and pleasing both to their eare, and will murmure detracting other, and say otherwise then they would be said by.

Of the sign of Sagittarius.



I ought to know that he which is born under Sagittarius from mid November to mid December, shall have good effect, and shall have mercy of every man the which he seeth, he shall obtain and have by revelation, he shall go far to desert places unknown and dangerous, and shall return with gaires, he shall see his fortune increase from day to day, he will not hide that that he hath, he shall have some signes in his hands or feet, he shall be fearfull,

at xlii. year he shall have some perill, he shall passe the sea to his lucre, and shall liue lxxv. year and viii. monthes after nature.

The woman that is born in this time shall lue to labour, she shall have diuers thoughtes for strange strifes, and may not see one weep, she shall have victorie over her enemies, she shall spend much silver by evil company, she shall be called mother of sons, and shall suffer many evils, she shall take great pain, to the end that she may have goods of her kinsmen. She ought to be married at xlii. year, and she shall have pain in her eyes at xlv. year, and shall have great joy at xlvii. year she shall suffer dolour by envy, and shall be separate from joy, and shall liue lxxii. year after nature. The days of Venus and Luna been right good, the days of Mars and Saturn been evil, and as well the man as the woman, shall be inconstant and unstable in deeds, they shall be of good conscience and mercifull, better to strangers then to themselves, and they will love God.

Of the sign of Capricornus.



he

The Shepherds Kalender.



HE the which is born under a Capricornus, from mid January unto mid January, shall be lascivious, a madman, a fool, and shall be always labouring, and shall be nourished with strange things, he shall have many crimes and mores, he shall be a governor of beasts with four feet, he shall not be long with his wife, he shall suffer much poverty and heaviness in his youth, he shall leave many goods and riches, he shall have a great peril at xvi. year, shall be of a great courage, he shall haunt honest people, and shall be rich by women, and shall be conductour of maidens, his brethren will make divers espyings upon him, and he shall live lxx. year and four months after nature.

The woman that is born in this time shall be honest and fearful, she shall overcome her enemies, and have children of three men, she will go many pilgrimages in her youth, and after her great toils, she shall have great goods, she shall have pain in her eyes, and shall be in her best estate at xix. year, and shall live lxx. year and four months after nature. The days of Saturn and of Mars to them be good, the days of Venus been contrary. And both man and woman shall be reasonable and cautious.

Of the sign Aquarius.



The man that is born under the sign of Aquarius, from mid January unto mid February, shall be lonely and treble, he will not be loved in vain, he shall have filth, at xvi. year he shall be in estate, he shall win where he goeth, or he shall be sore sick and shall be hurt with iron, he shall have fear on the water and afterwards shall have good fortune, and shall goe into divers strange countries. The woman that is born in this time shall be belicious, and have many noies for her children, she shall be in great peril, at the age of xvi. year she shall be in felicitie, she shall have damage by beasts with four feet, she shall live lxx. year after nature. The days of Venus and of Luna be right good for them, the days of Mars and Saturn been contrary: and both the man and the woman shall be reasonable, and they shall not be over rich.

Of the sign of Pices.

The Shepherds Kalender.



HE that is born under the signe of Pisces, from mid February to mid March, shall be a great goer, a fornicatour, and mocker, and shall be covetous, he will say one thing and doe another, hee shall find money, hee will trust in his sapience, and shall have good fortune, he shall be a defender of Orphelins, and widowes, hee shall be fearfull on water, he shall passe soon all his adversities, and shall live lxxiii. year and v. months after nature.

The woman that is born in this time shall be delicious, famillier in iests, pleasant of carriage, fervent, and shall have sicknesse in her eyes, and shall be sorrowfull by shame. her husband will leave her, and she shall have much pain with strangers, she shall not have her own, she shall have pain in her stomach, and she shall live lxxvii. year after nature. The days of Mars and of Saturn to them been contrary, and both the man and the woman shall live faithfully.

Thus endeth the Nativities of men and women after the twelve signes.

CHAP. LIV.

Here after followeth the ten Christian Nations.

Pretend in this little treatise to speak of Divers Christian nations, the which be divided in x. of the which I will declare as I have found written in the latine tongue, and will redige it to our English maternal, as Shepherds speaketh in the fields, after the capacity of mine understanding. And if in so doing I have erred, I require all other Shepherds for to excuse my youth, and to amend where as I have made default. And where as I have sayled, I submit mee unto amendment: for against amends no man may be.

The first Nation is of Latines.

In the Nation of Latines, for the superiours is the Emperour, and many kings. That is to wit, the most Christian & redoubted King of England and of France, with many noble Dukes, Earles, Viscountes, Barons and Knights, and is the nation most resplendishing of all other in honour, force and chivalry. In the nation of Spain been the Kings of Castile, of Aragon, of Portugale of Navarre, and other Lords. In the Nation of Italie is the King of Sicile, and the King of Naples, and many other Lords, as of Venice, Florence, and Gaone. In Almanie beside the Emperour is divers kings, as of Scotland, Hungary, Boheme, Poloney, Alla, Fryse, Ruille, Pornegg, Almacie and Croacy, and many other Lordships that been under the obedience of the Catholike Church.

The Shepherds Kalender.

The second nation is of Greeks.

Herace complaineth speaking of this nation of Greece, for the veration that it hath had in times past. The Greeks have the Patriark of Constantinople, Arch-bishops and Abbots to the spirituality, and to the temporality, Emperours, Dukes, and Earles. They be now but of smal number, for Agariens and Turks have taken the greatest part of Greece, the which part obeyeth not the catholike Church for their error. They been condemned by the Church for that they say, Spiritus Sanctus non procedit a filio

The third Nation is of Armenians.



Verad that the Nation of Armenians is nigh Antioch, they use all one language in the diuine service and in holy scripture, as who should sing English in the Church, and both the men and women understand all. They have their Primate, which they call Catholike, to whom they obey as to the king in great debotion and reverence. They fast the Lent and eate no fish, and they drinke no wine, and eat flesh on the Saturday.

The fourth Nation is of Georgians.



This Nation is called Georgians of St. George, of whom they bear the Image in battaile, and he is their Patron. They been in the parts Oriental and been strong and delicious, half Persians and half Assyrians, and they speak foul and foolish language, and make their sacraments as the Greeks. The priests have their crownes round railed on their heads, and the clarkes have them square. When they goe to the holy Sepulcher they pay no tribute to the Sarazins, they enter into Jerusalem, their standards displaid, for the Sarazins feareth them, the women use armors as the men. When they write to the Soldan, incontinent that which they demand is granted them.

The fift Nation is of Assuriens.



Find also by writing, that the Nation of Suriens hath taken the name of a citie named Sur, the which is the most eminent, and most upholden among all other cities and towones of the countrey of Surrey. These people for their vulgar and common speech speaketh the language Sarazions, their holy scriptures, diuinities, and offices of the service in the Greek. They have the Bishops, & keep constitutions of the Greeks and obey them in all things. They sacrifice with railed bread, and have opinions of the Greeks as the Latines. There be some Christian men in the holy land that ensue them, and been called Samaritans, which were converted in the time of the Apostles, but they be not perfect Christian men.

The sixt Nation is of Mororabians.

Some

The Shepherds Kalender.

Sometime were wont to bee a Nation of people in the country of Africk and Spain called Mozabien, but now they been but few. They bee called Mozabien, for that in many things they held the use of Christian men being in Araby, they use the language of Latin in the diuine offices & sacred things, and obey to the Church and to the Prelates of the Latines. They confesse them in the language Azymonien or in Latin. They bin different to the Latines, for that in their diuine offices they haue the hours so long, and for the day, is diuided in xxiij. hours of night and day, so many offices, hours, Psalmes, and all other Orizons haue they along, the which they say not after the custome of the Latines, for that that the Latins say in the beginning, they say in the end, or in the middell. Some diuideth the holy sacraments in vii. parts and other in x. This is a right deuout nation, they conioyn no persons by marriage, but if they be bozn in their own countrey and land, the strangers be not receiued in marriage. And when a man leeleth his wife by death, he will neuer be wedded againe but liue in chastity. The cause of so great diuersity among Christian men, was for that in time past the Christians were let and not constrained to celebrate counsell general. For this cause there arose diuers heretikes in many parts. For there was none that might remedy it.

The seventh Nation is of Prester Johns land in Indie.

Then is the land of Indie whereof Prester John is. For his might is so great that it exceedeth all christendom. This Prester John hath under him lxx. kings, the which do to him obeisance and homage, and when hee rideth about his country hee maketh to be bozne afore him a Crosse of wood. And when he will go to battaile he maketh two to be bozne befoze him, one of gold, and the other of precious stones, and in that land is the body of St. Thomas the Apostle buried in a Tombe of stone, and one of his hands is out of the Tombe, and that hand every body may see that goeth thether.

The eight Nation is of Jacobites.

Following after the Nation of Iacobites, the which been named St. James the disciple of Alexander the Patriarch. These Iacobites haue taken and occupied a great part of Asia, in the parts Occidentall, and the land of Hambe that is in Egypt, and the Land of Ethiopians unto Indie, with more then xx. Kingdoms. The children of that Country bee circumcised and baptised with an hot yron, for they haue printed the Character of the Crosse on their foreheads, and on other parts of the body, as on the armes and the brest. they shewe them onely to God, and not to the priests. In this Province the Indians, and Agarenociens say that Iesus Christ hath only but the nature

The Shepheards Kalender.

divine. Some among them speaketh the language of Calde and Araby, and divers other that speaketh other languages, after the diversities of nations. They were condemned at the counsell of Calcedony.

The ninth Nation is of Nescoriens.

Of Nescorianus that was of Constantinople, hath bin made this name Nescorianus. These Nescorians putteth in Jesus Christ two persons, one divine, and another humain, and they deny our Lady to be the mother of God, but they say well, Jesus to be man, they speak the language of Caldee, and sacrifice the body of Jesus Christ with raised bread. They inhabit in Tartary and in great Inde, they be in great number, their countrey containeth almost as much as Almaine and Italy.

The tenth Nation of Moroniens.

Robust is the Nation of Moroniens, called of an heretick of Morone. They put in Jesus Christ (one understanding and one will) they inhabit in Libia in the province of Tenice, and be a great number, they use specially bows and arrowes, and they have bells. Their Bishopes have rings, Miters, and Crosses as the Latines: they use the letter of Caldee in their divine scriptures, and in their vulgar speech they use the letter of Araby. They have been under the obedience and lordship of the most holy and sacred Church Romain, their Patriark was at the general counsell of saint John de Latran, celebrate at Rome under Pope Innocent the third, but since then they be returned. They were first condemned at the council of Constantinople, and since been returned to the obedience of the Romain Church, and yet returned againe to their false and evill opinions wherein they persevere.

CHAP. LV.

Here beginneth a few proverbs.



These proverbs be good to mark,
The which followeth in this book:
Be thou never so great a clark,
Disdaine not on them to look.

The first is, man be content,
As God hath set thee in degree:
Each man may not have land and rent,
It were not convenient so to bee.

If thou have not worldly goods at will,
Therefore care nothing, by the rede of me:

The Shepheards Kalender.

Do well, and Gods commandment fulfill,
For every man may be a goldsmith be.

He that hath a penny in his purse,
If he the right way of Gods law hold,
He shall come to heauen as soon I doubt
As a King that weareth on a crown of gold.

Also there is of men, full many a sort,
And each of them doth keep well his wits
Which never had a noble in soze,
And yet they live a full merry life.

And also another, forget it nat,
Keep your oton home as doth a mouse:
For I tell you, the devil is a wily cat,
He will spy you in another mans house.

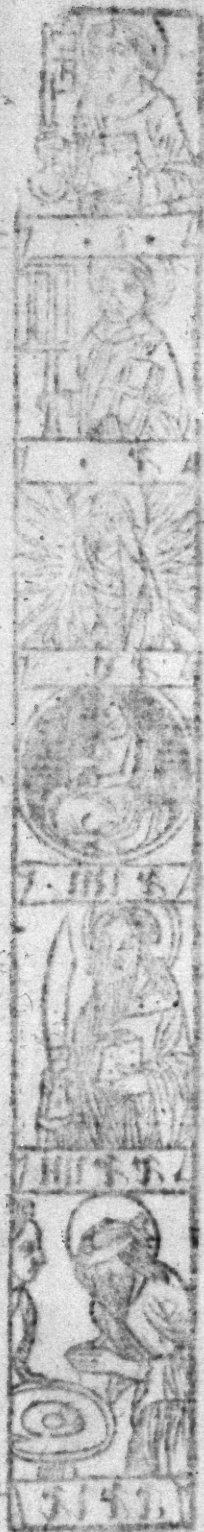
And in especial God to please,
Desire thou never more other mans thing:
Remember that many fingers are wet at sale,
That never were on no gay gold ring.

And this I tell you, for good and all,
Remember it you that be wise:
That man or woman hath a great fall,
The which slide down and do never rise.

And one also forget not behind,
That man or woman is likely good to be,
That banisheth malice out of their mind,
And sleepeth every night in charity.

I read you toke by good counsell,
For that man is worthy to have care,
That hath thistle sown into a well,
And yet the thred time cannot beware.

Say that a fere cold you this,
He is wise that doth forsake sin:
Then may we come to heuens blisse,
God give us grace, that place to winne.



The Shepheards Kalender.

Clerkes famous and eloquent,
Whom learning is brought by reading and exercise,
Of noble matters full excellent
And remember what Salomon saith the wise,
Who hath plenty of knowledge, and idleness both despise
And saith, he that many books doth read and see,
It is full where wisdoms have shall bee.

Remember Clerks daily both their diligence,
Into our corrupt speech matters to translate,
Yet between French and English is great difference,
Their langing in reading is done and delicate,
In their mother tongue, they be so fortunate,
They have the Bible and the Apocalipse of divinitie,
With other noble books that now in English be.

And remember readers, where ever ye go,
That honey is sweet, but cunning is sweeter,
Caron the great Clerk, sometimes said so,
Hob gold is good, and learning much better,
Yet many that good be, that never knew letter.
And yet vermouth, none can be of liking,
But first of Prestis and Clerks, they must have learning.

Wherefore with patience I pray all desire,
Beware of the rising of false heresies,
Let every person say, let your hearts desire,
And the chaffe from the corn cleane out to try,
They that beleeveth an idle, be worthy to die.
And he is the greatest fool in this world, that saith,
That thynketh no man is so good as his.

Thus endeth the Shepheards Kalender
Drawn into English to Gods reverence,
And for profit and pleasure shall Clerks to cheer,
Plainly shewed to their intelligence,
Ours is done, with readers in your diligence,
And remember that the Printer saith to you this,
He that loveth well may not be idle.

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